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COMMUNICATION.

For the Western Recorder.

THE COLONISATION SYSTEM.—No. VI.

To the Hon. ALEXANDER H. EVERETT *and the Rev.* LEONARD BACON.

What is meant, when it is said that the Colonisation Society is *adapted to rivet the chains of the slave?* It is charged by some, that this is not only the practical effect, but was the primary object of the Society. I would here make a preliminary remark.—When so grave and grevious an accusation is brought against a Society respectable in its character, benevolent in its operations, and eminently successful in producing a positive amount of human happiness, with the brilliant promise of increasing that happiness, that unprecedented prosperity, to an indefinite degree, if it be false, I know not why it should be distinguished from that ordinary slander which feeds its appetite on private character. I know not why he who utters such abuse, should not be held in society as a *slanderer*. I beg pardon. It should be distinguished from private slander by its superior enormity, its more acrid virulence. These are commonly proportioned to the exemption of the accuser from that responsibility to the law, by which private character is protected; to the degree of his fear of personal chastisement; to the improbability of his being called to account by the *association* which is the object of his abuse. The guilt of such defamation is aggravated by the consideration of the noble properties of an institution which aims to bless, and in proportion to its success, will bless two continents and two races. I make no reference here to the honest doubts which may arise in minds that have not carefully examined the subject, or have been led to waver by the boldness of misrepresentation. What then is meant by "rivetting the chains of the slave?" Is it a literal idea that is put forth? Is it meant to be asserted that the Colonisation Society pays the expenses of bolts, rivets, manacles and prisons for the southern slaves? Of course it is not. The declaration must therefore be figurative. It must mean that it increases their oppression, or perhaps strengthens their bondage. But according to the declamation of the very men who bring these charges, the state of the slaves is already as bad as it well can be, unmitigated, from the necessity of the case, by any alleviating circumstance that can arise from within or without, so long as they are *slaves*. Besides, it is impossible to perceive how a system can be strengthened, that is not only guarded by the constitution and the laws of the nation and the states, but which is interwoven with every fibre of society. The tenure by which the slave is held is the master's will. Does the Colonisation Society seek to turn that will more decidedly to the system of servitude, or to incline its great power to the policy of *universal emancipation?* I fearlessly declare the LATTER. If there be one prominent feature in its policy and in its history, it is its steady aim, amid the most contradictory accusations from the north and the south,* to produce a spirit of *voluntary emancipation* among the slave holders. It did not set itself up against the law, against the constitution, against the legal rights (so acknowledged in the country in defiance of moral right) of the masters. The second article of the constitution provides, that "the Society shall act, to effect this object, (to promote and execute a plan for colonising with their own consent the free people of colour), *in co-operation with the* GENERAL GOVERNMENT, *and such of the states as may adopt regulations upon the subject.*" The first annual report contains the opinions of the founders of the Society, which I will quote. Judge Washington, in his address, says—"The effect of this institution, if its prosperity shall equal our wishes, will be alike propitious to every interest of our domestic society; and should it lead, as we may fairly hope it will, to the slow but gradual abolition of slavery, it will wipe from our political institutions the only blot which stains them, and in palliation of which, we shall not be at liberty to plead the excuse of moral necessity, until *we shall have honestly exerted all the means we possess for its* EXTINCTION." Mr. Mercer, at one of the earliest meetings of the Society, (see third annual report), said—"Many thousand individuals in our native state, you well know, Mr. President, are restrained, as you and I are, by the melancholy conviction that they cannot yield to the suggestions of humanity, without manifest injury to the country."—Gen. R. G. Harper, in a letter published in the first report of the Society, writes—"Great, however, as the benefits are which we may thus promise ourselves from the colonisation of the free people of colour, by its tendency to prevent the discontent and corruption of our slaves, and to secure to them a better treatment by rendering them more worthy of it, there is another advantage, infinitely greater in every point of view, to which it may lead the way. *It tends, and may powerfully tend, to rid us gradually and entirely in the United States of slaves and slavery*, a great moral and political evil, of increasing virulence and extent, from which much mischief is now felt, and very great calamity in future is justly apprehended. * * * But to accomplish this great and beneficial change gradually and imperceptibly, to substitute a free white class of cultivators for the slaves, *with the consent of the owners*, by a slow but steady and certain operation, I hold to be as practicable as it would be beneficial, and I regard this scheme of colonisation as the first step in that great enterprise. This great end is to be attained in no other way, than by a *plan of universal colonisation*, founded on the consent of *the slave-holders and of the colonists themselves.*" Mr. Clay said—"Let the colony be once successfully planted, and legislative bodies, who have been grieved at the necessity of passing those prohibitory laws (forbidding emancipation), which at a distance might appear to stain our codes, will hasten to remove the impediments to the exercise of benevolence and humanity." Here we have the solemn declarations of four distinguished founders of the Society, *two* of them numbered with the dead, two still living, and leading in its councils, speaking the most intelligible language on the subject of its expected influence "on the chains of the slave." They who ever knew the unsuspected sincerity of WASHINGTON, the benevolence and magnanimity of HARPER, the liberal and kindly feelings of CLAY, or the frankness and integrity of MERCER, will not for a moment doubt the supremacy of TRUTH in their minds, when thus announcing the prospects and policy of the Society. Accordingly the Society itself, in its *third* report, "hopes to prove that Africa is large enough and Africans willing enough to receive them. *It hopes to hold out much stronger* temptations to emancipation in future, than has been done in the past, by providing a country, which shall be a country of real freedom to them." In their second annual report, the Managers say—"It [the Society] has been suggested to be an invention of the southern proprietor, *to rivet the chains of servitude* upon his slaves, as if the circumstances which accompanied the origin of the Society, the character of its members, and their solemn and *reiterated declarations*, did not forbid so *unfounded an imputation.*" The Society has not, as it said it would not, in any way "interfere with the rights of the proprietors of slaves." It has disavowed from its origin the intention of making war upon the laws of the slave-holding states and the constitution of the Union; in other words, upon the *legal rights* of the masters; but it has faithfully borne its testimony against the immorality and injustice of slavery. In answering southern objections against the Society, it is said—"But it may be said the Society has expressed the opinion that slavery is a moral and political evil, and that it has regarded the scheme of colonisation, as presenting motives and exerting a moral influence at the south, favorable to gradual and voluntary emancipation." *This is true*, and it is this beyond all question which has secured to it the countenance and patronage of our most profound and sagacious statesmen, and given to this scheme a peculiar attractiveness and glory in the view of the enlightened friends of their country and mankind. And is the Society to be held up as odious and dangerous, because it entertains and avows the opinion that slavery is an evil? * * * It is the success of the Society, it is the fulfilment of the hopes and predictions of its founders, that has awakened the desperate and malignant spirit, which now comes forth to arrest its progress. *Voluntary emancipation* begins to follow in the train of colonisation, and the advocates of perpetual slavery are indignant at witnessing in effectual operation a scheme, which permits better men than themselves to exercise without restraint the purest and noblest feelings of our natures."†

A gentleman of high standing in South-Carolina, (whose name is at your service), not long ago wrote me in reply to some questions put to him—"The Colonisation Society, and every thing connected with it, is held in extreme abhorrence by our leading men, our politicians, and wealthy planters. It is so unpopular an institution that very few name it publicly. It is regarded here as a northern scheme, an opening wedge to wrest from us our slaves."

To the question directly put by me—"*Does the success of the Society's plans texd to rivet the chains of the slave?*" the following is his answer: Far, *very far* otherwise. It is universally by friends and foes, considered as operating directly the other way. Hence its foes hate it mortally, and its friends are too timid to attempt its vindication. Question: *Can it truly be proved to have the contrary effect?* Answer: Yes, easily and abundantly. It is scarcely necessary to add, that the position of a Carolinian is incomparably more favorable for forming a correct judgment than that of a New-Englander.

J. N. DANFORTH,
Gen. Agent Am. Col. Soc'y.

†Fourteenth Annual Report of the A. C. Society, pp. 27, 28—Appendix.

*Mr. Frelinghuysen, at the thirteenth annual meeting in 1830, said—"At one period (and it was the most delicate and dangerous in its history) it encountered equal jealousy from the north and the south. The one arraigned it as a covert scheme, to rivet more effectually the chains of slavery, and the other censured it as a disguised attempt to encroach upon the rights of property, and aggravate the dangers of an existing evil, by unseasonable and imprudent interference."

From the New-York Observer.

THOUGHTS ON CHRISTIAN FELLOWSHIP.

"How can the evils of divisions be removed, and confidence and christian fellowship be restored?" Answer:—

1. *By promoting true religion.* The fundamental principle of christian conduct is stated by an apostle: *No man liveth to himself.* The gospel is essentially a benevolent system. If every Christian and minister would aim at higher attainments in holiness, and keep the strong affections placed on things above, there would neither be room nor opportunity for strife and every evil work. That feature of the gospel which possesses the greatest moral power, the love of Christ, his vicarious sufferings, his atoning death, cannot fail to subdue the heart of the believer. If I were to point to the most direct influence to promote harmony and love, I would refer to Christ; I would present to contending brethren, to friends in name, yielding to jealousy, and indulging in bad feelings, the cross of Christ, and ask, was it for this that Christ came from heaven to furnish an example of christian perfection and to die for sinners? Are alienations and contentions the fruit of his death? Do brethren learn to injure each other at the foot of the cross? And how do such separate interests, such wasting feuds, correspond with his prayer, into which he breathed his very soul, and which is expressive of the death: "Father, I pray that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Union and communion among the followers of Christ is one of the seals of heaven to the commission of Christ. And shall his *own* people deface that seal? Were we to carry the feelings indulged in the closet, and at the communion table, with us into the intercourse of life, the seamless garment of Christ would not be so often rent, not by the world, but by his friends. For one to be of Paul, and another of Cephas, the apostle affirms, is evidence that we are carnal, that we possess not the spirit of Christ, which is so much a spirit of benevolence that it overcomes every other.

2. Another method, I would suggest, of promoting so desirable an object as the fellowship of the saints, is *to dwell upon the points of agreement*, instead of magnifying the very few points of difference. On a point of so much interest, I am happy to refer to authority so high as the late excellent Robert Hall:—"If any suppose the questions at issue between the Calvinists and Armenians are of the nature of *fundamentals*, I beg leave to express my explicit dissent; being satisfied, that upon either system, the foundations of human hope remain unshaken, and that there is nothing in the contrariety of views entertained on these subjects, which ought to obstruct the most cordial affection and harmony among Christians." If Christians of different names would make out a list and write it down, so that the eye might affect the heart, they would not only be surprised, but ashamed. The points of real difference are few; and what is more affecting, *they are not essential to hope or christian fellowship.* Men may reject the whole of them, and yet stand upon the rock Christ Jesus! How astonishing, that when the enemies of God and his word are strengthening themselves every day, and assailing at new points the church, her true friends should be wasting their strength upon unimportant distinctions, and that the time and talent which ought to be consecrated to Christ, are employed in injuring each other. I have no heart to pursue this subject. Shall a shade of difference about an outward ordinance, or some external forms, or internal organisation, so contract the bowels of kindness, so much diminish the mantle of charity, that the unholy feelings which existed between Jews and Samaritans shall be revived, and all intercourse be interrupted?

3. We must *put the best construction upon all that is said or done by others. Charity or love thinketh no evil.* Almost every word or act is capable of a good or a bad interpretation. It is this low jealousy, this unworthy suspicion, that causes alienation among friends and families. Error and imperfection are incident to human nature. We must exercise that charity that *hopeth all things*, makes great allowances, does not make a man an offender for a world. A man who is humbled by his own sins, distrustful of his own heart, and kindly affectioned towards others, who habitually looks upon the favorable side, will waste but little of life in contention. A mutual explanation seldom fails to heal a dispute, which is conclusive proof that most of the differences that exist, among brethren especially, arise from a misunderstanding of the actual feelings, and a wrong construction of language or conduct. If all would pause at the threshold of difficulty, and ask, May I not be mistaken in relation to such an individual, or has not a wrong interpretation been given to his intentions or acts? much serious evil might be prevented. The very disposition to pause, would indicate a state of mind favorable to reconciliation, and very little light might remove all doubt or suspicion.

4. I would urge the consideration, *that death, the great leveller, will soon settle every difference*, and obliterate every distinction, as a direct means, and as a powerful motive. If we would dwell upon our brief stay in this world, the great object of life, the suddenness with which we shall be removed, it would naturally indispose us to censure a taper that will be so soon extinguished, in rendering each other both unhappy and less useful. A turn among the tombs is always profitable, especially when disposed to think more highly of ourselves than we ought to think. There we shall see, sleeping side by side, in awful stillness, those who kept the church at variance by their controversies; who needed two places of worship, two sorts of doctrines; who disturbed, if they did not embitter, the waters of the sanctuary. What a lesson, what a rebuke to pride and contention! Shall we not live as friends, and love as brethren, when death shall so soon bring us together; when the triumph, if gained, will be so short, and the time for enjoyment or usefulness here is so brief? How strange, that men, endowed with reflection, and hastening to the bar of God, will convert the spot where their ashes are to sleep, into an arena of party strife! Will they not seek to be reconciled, and to be united in bonds of peace and love, before they meet in judgment, where every motive will be weighed, every word will be examined, every act will be scrutinised? With the grave and the bar of Christ before us, how can we cherish unkindness or engage in strife? The judge will not be deceived. He will detect a feeling of acrimony or a desire of victory, under the plausible pretence of contending for the faith once delivered to the saints.

5. The last method I would suggest, is to cultivate *the habit of viewing things in the light of eternity.* Most of the errors and follies of men, apart from the influence of depravity, result from the confinement of their attention to this world. Their schemes and pursuits are shaped by their earthly relations and interests. But if we recollect that we are on probation for eternity, that here character is formed, there it is fixed, we shall at once perceive that it is the part of wisdom to act with direct reference to that portion of our existence which is most enduring.—How do those, who have received their sentence and entered upon their reward, whose condition is unalterably determined, now look upon the bickerings and animosities that marred their peace and impaired their usefulness in this life? What part of their sojourn here do they now review with most gratitude? What portion of their earthly existence do they regard as the richest in faith and real value? that which passed with hostile weapons in their hands, or that which was occupied in the performance of kind acts, of christian duty?

In addition to these suggestions on the most direct method of removing an evil so great, and of producing an event so desirable, I would submit some considerations as *inducements* to cultivate a spirit of fellowship.

1. *It is right*, it is an act of justice, it is in accordance with that heavenly maxim, "Whatsoever ye would that men should do unto you, do ye even the same to them." No man ever yet hated his own flesh; he has no right to hate others. Christians especially, actuated by the spirit of their Master, and following the dictates of their consciences, may expect to be regarded with kindness and treated with propriety. When they are not so regarded and so treated, they are wronged. Breach of fellowship is sin, for if whatsoever is not of faith is sin, much more whatsoever is not of love, which is the greatest of all christian principles. If am bound to respect the persons and rights of men, much more their moral excellence.

It is a strong evidence of grace. Hereby we know we have passed from death unto life, because we love the brethren. A disciple of Christ is a character equally venerable and lovely. We have the evidence of possessing this character directly in proportion to the exercise of brotherly love. By all the value we attach to a good hope through grace, to growing evidence of true religion, to the joys of God's salvation, are we urged to cultivate a spirit of christian fellowship with all that love our Lord Jesus Christ.

3. *The love of God* should constrain us. *Beloved*, says an apostle, *if God so loved us, we ought also to love one another.* Who can fix his thoughts upon that pity which brought heaven down to earth, which expended the treasures of the universe to purchase redemption for rebellious man, and not be dissolved in tenderness, and not feel reproved and humbled at the selfishness that would seek our own and not the things which are Jesus Christ's.

4. *The glory of God* is another reason why we should cherish this spirit. Herein is my Father glorified, that ye bear much fruit, and of the fruits of the Spirit. Love is not only productive of the greatest good here, but yields the richest revenue of glory. Who can consistently pray, thy kingdom come, Father, glorify thy name, and at the same time cherish a spirit of selfishness and ambition, that weakens the efforts and obscures the glory of Zion.

5. *It is an explicit command.* It is included in the first and great command; it is the first branch that springs from the parent stock. To make it more prominent and binding, the Saviour said, *A new commandment I give unto you, that ye love one another.*

Could I assemble the members of all the churches and all the ministers of these churches into one place, and had I a voice that could reach them all, I would say, *Be of one mind and of one heart, striving together for the faith of the gospel.* Your christian character is of too much importance to have it marred, your hopes are of too much value to have them obscured by alienation. I would remind them how broad the field is on which they may meet as friends of the Saviour; how narrow is the debatable ground which they convert into a place of contention. I would turn their thoughts to the brevity of life, and ask them if it is not too short to spend a precious moment of it in unbrotherly feeling or unholy warfare? I would point to the great day, when the secret of all hearts shall be developed, and to the world of retribution, and enquire how shall we live so as to have confidence before Christ, when he shall appear, and not be ashamed at his coming?

From the Presbyterian.

FASHIONABLE RELIGION.

MR. EDITOR—For some years I have been seeking in various parts of the earth, to discover the religion of Christ as it is depicted in the bible; and it is with mortification and grief, I confess, I see much in the visible church which is unlike the beautiful original in the gospel, and much in the scriptures which is scarcely ever realised amongst their professed advocates.

Although educated without any knowledge of pure religion, I found upon my first perusal of the new testament, a charm in the holy simplicity and humble faith of primitive believers, and I longed to escape from a land of superstition and tyranny, to a country where christianity might be found in its native lustre. With such anticipations I landed in Philadelphia, and sought the acquaintance of several professed disciples.—Now, as I imagined, was I to learn daily the purifying truths of the word of God, and witness the exemplification of christian graces. After having spent several days in the house of a professing Christian, I began to be surprised that I had heard so little upon this subject of primary importance. My friends were kind and hospitable, my approach was welcomed by the most benignant smiles, and my visits were enlightened by rational discourses, and exhibitions of literature and the arts. Yet no word was dropped concerning spiritual or eternal things. By the fire-side, at the luxurious table or in the morning walk, no reference was made to the culture of the heart, to the great exchange of worlds. The rewards of eternity were not subjects of remark, and the love of Christ seemed a forbidden theme. There was nothing profane or wicked in our social intercourse; a strict morality and purity of sentiment marked the language of the delightful groupe.—We even attended to the worship of God at the opening and close of every day, and my heart was enlivened with devout and scriptural prayers. And yet how strangely was I affected with the circumstance, that religion was treated as a formality, or an official task; not the spring of every action, the soul of all pleasures, the theme of every conference.

I retired to my chamber and mused upon this mystery. Perhaps I was suspected, as a papist or an infidel. Perhaps the fault was with myself; and indeed I felt that I had sought rather to take than to give the tone of conversation. With renewed expectations, I sought the first opportunity of making some simple observations concerning the love of our Lord Jesus Christ. Every tongue was mute, every eye was cast down. I discovered that I had been guilty of one of those sins against decorum, which are never actually mentioned, nor especially forbidden, yet which are proscribed by the law of custom. Alas! thought I, how have I been deceived! I am not, it is true, enjoying the consolations of religion in my own heart, but I long to receive light from others. I had thought that as in ancient times believers spake often one to another, so it was still the practice of disciples to admonish one another, and confess their sins one to another. But is this genuine christianity? Out of the abundance of the heart does not the mouth speak? Did Peter and Paul and John thus confine their pious words to the stated services of religion? Can it be believed that the communion of the primitive church was not more seasoned with grace, than that of my christian acquaintances? Or is the family peculiar in this respect? I will enlarge the circle of my observation.

With some new hopes I made my morning call at the house of an eminent professor. Of the young ladies I had formed an exalted estimate. They were noted for their participation and their activity in all the benevolent enterprises of the day. The piano-forte was open; and I had been educated among all temptations to be a musical enthusiast. With some diffidence I enquired if I might be favored with a hymn of Montgomery's, which had met my eye in a volume upon the centre table. Miss —— hesitated, and coloured. "She had no sacred music. She would turn over her *loose* music, (alas! too justly so denominated; Moore and Byron afforded the sentiment), and find something of a serious nature." This was truly surprising. May we sing what we may not utter in conversation? Are amatory and voluptuous songs proper to express the sentiments of a christian maiden? Can I ever be made to believe, that the Apostle was thus entertained by the women who labored with him in the gospel? Pained and discouraged, I changed the subject, but found no responsive chord to vibrate, when I spoke of the sweet simplicity of early believers. The mere externals of religion—preachers, sermons, societies, schools, charities; these were favorite topics; but every thing spiritual, every thing personal was studiously avoided.

A gilt-edged new testament lay upon the table. Its unsoiled pages might almost have led to the presumption that it was a mere ornament or a talisman. I opened its leaves, and turned from chapter to chapter, in a kind of unconscious flight from the painful thoughts which crowded upon me. My eyes alighted upon these words: "Walk in wisdom towards them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

"Pray," said I to the elder of the young ladies, "would it not seem from the words of the apostle, that the topics of vital piety, the peculiar and cheering truths of the gospel, formed a part of the discourse of early Christians? And do you not think that they ought to be much upon *our* lips?"

"Certainly, Sir," answered Miss ——, with an obvious increase of colour; "there can be no doubt that our conversation should be pious."

"Now it strikes me," I added, "that we are sinning every hour against this acknowledged principle. Let us be candid with ourselves. We talk of secondary things of religion, as if they were all in all, and of those which are primary as if they were to be mentioned only by allusion."

"Surely, Mr. ——, you do not disparage the christian charities of the age! This is the age of action, and I assure you, *we* are very much engaged in every society which has been got up."

"Far be it from me, my dear Miss Laura, to undervalue the great system of means which has recently been developed in the providence of God. But let us not confine ourselves to externals. To come to the point: How glorious is the character of the Lord Jesus Christ, as presented in this blessed volume, and received by faith! Can his name fail to be often on the lips of those who love him?"

"Pardon me, sir: We have been taught to believe that personal experience is of a nature too awful to be made the theme of a drawing-room conversation. With your leave, we will change the subject."

"Again you mistake me. I say not a word to elicit any confession of your own private exercises, (while I am sure there is no law even against this.) I spoke of Christ: I spoke of his character. I hoped that the very name of Christ would be in this house as "ointment poured forth." I requested no avowal of secret experience: I desire none. Yet I must say in taking leave, that as a stranger and a foreigner seeking for light, longing to find an exemplification of primitive piety, I am grieved and disappointed to learn that the only subject which is *never* appropiate, is that which apostles and martyrs and confessors lived and died to celebrate. Good morning." FRANCOIS.

From the Churchman.

SYSTEMATIC CHARITY.

We are too much accustomed to the habit of *waiting to be called upon.* How often do we know of the existence of an object, worthy our warmest interest and attention, and to which we may be disposed cheerfully to contribute *when called upon*, but whose claims are suffered to pass by us, unaided by our efforts, because they were not directly presented to us. But "these things ought not so to be." If our blessed Reeeemer came to *seek* as well as to save us, should not we be stimulated by love and gratitude to him, to *seek* occasion to advance his glorious cause, by caring for the interests of his body, the church? Could we all be "of one heart and one mind" in this matter, what blessed results should we witness! Much might be accomplished were we to mark out for ourselves a *plan of systematic contribution;* and I would suggest for the consideration of your readers the following. Let each ascertain, as near as may be, the amount of his annual income, and *necessary* expenditures; for this every prudent man, certainly every Christian, should be able to estimate. Let an appropriation then be made for religious and charitable purposes, proportioned to our means; taking care however that it be *liberal.* Let the next step be, to become acquainted with the nature and wants of the institutions of the church, and the most efficient means of dispensing our other charities, and as the claims of the various objects are more or less urgent, devote to each a portion of the allotted fund. The objection may be made to this plan, that it will produce a cold, *calculating* charity, that will feel itself restricted within a bound which it cannot pass, because its limits have been systematically defined. Let the *system* but become general, and I am persuaded that where one will reason thus, a hundred will find their sympathies and affections so awakened for the objects which are thus voluntarily called up in their minds from time to time, that they will be anxious to increase the means of their usefulness, by relinquishing some of those *luxuries*, which they will now discover have long robbed them of the *true luxury* of doing good. From year to year they will find the appropriation increasing in amount; nor will they allow an unexpected appeal for a worthy object to pass them unregarded, when an effort will enable them to gratify their feelings, and aid a good cause, though it may result in the relinquishment of some favorite object of pursuit. We shall not then *wait* for the appeal, but be found seeking the occasion to do good. We shall not feel the claims of religion and charity to be irksome and unwelcome, but we shall learn to esteem it a happy and a blessed privilege to respond to them.

The same principle may be applied to the apportionment of time. There are few, I may say none, who may not so economise here, as to redeem some portion of their time, to be devoted to such useful and holy purposes, as shall cause them to esteem the period thus employed as the happiest of their existence; and when, in the providence of God, the riches of this world are withheld, the pious Christian may find he is dispensing a blessing in every moment of his time won from the cares and business of the world, to be given to the service and cause of the Redeemer. There is one blessed privilege, however, which is the common property of all; and "the poor of this world, rich in faith," may find in the exercise of *prayer* for the prosperity of his beloved Zion, that his hands too are aiding to build up her wall of strength, and to beautify her waste places,

when they are lifted up in the might of his Redeemer. Thus may the systematic contribution of our prayers, our riches, and our time, be offered upon the altar of our faith, and the blessing which we ask upon our feeble efforts, will be granted to our prayer, in the prosperity of the cause we have borne upon our hearts.

From the Lowell Observer

TO THE IMPENITENT.

What excuses can you make for remaining in your guilt, while you know the kindness of Him against whom you are rebelling, in offering you salvation on the simple condition of your repentance? Is there comfort in the thought that you are opposed to the only Being in the universe who has a claim upon your love and submission? Do you love to stand in full and determined resistance to your Maker? And what, think you, will be the issue of your stout heartedness against God? Have you an arm like his? Can you hope to prevail in your controversy with your Judge? Oh, sinner! Make not such hopeless efforts to free yourselves from that power which holds you with an iron grasp, and which can easily confine you down to darkness and despair. The requisition which he makes of you, that you must repent and believe in the Lord Jesus Christ, must be obeyed, or the soul will be lost. It is very common for sinners to cherish the hope that God will save them, because they are moral and exemplary in their conduct, and that He will not demand of them repentance and faith in order to salvation. They expect to escape from the miseries of the second death, without passing through the valley of humiliation. But let them beware of an imposition upon themselves. They can *never* be admitted to heaven without repentance. God's language is, "Except ye repent, ye shall all likewise perish." And God's word shall stand, though heaven and earth pass away.

Why, then, will *you* not repent, souls bound to eternity in your sins? Why can you not be induced by the mercies of God, by his tenderness and his love, to come with penitence to the atoning cross and hang upon it all your hopes for eternity? Shall a Saviour's dying agonies be endured in vain, as it respects you? Will you not be moved by his sufferings and death, to consider your guilt in remaining impenitent, and to melt into humble contrition before Him? Oh! let not another day or another hour pass, till your souls are robed with the Redeemer's righteousness. Risk not yourselves one moment longer, in the course of sin you have been pursuing. Throw aside all excuses, such as you have been accustomed to give when invited to Christ, and come at once to him, and be at peace.

Remember the uncertainty of life, the rapidity of death's approach, the nearness of the judgment day; and then while the blessed invitation sounds in your ears, decide as to your future course, and seal up forever your immortal destinies! Oh eternity! what scenes shalt thou exhibit, of wo and of wrath, when those who have rejected the merciful calls of Jesus, stand trembling before the tribunal of Jehovah! That sentence of fearful import, will be uttered, "Depart ye cursed into everlasting fire!" And impenitent reader! it may soon be pronouced upon you. "Turn ye, turn ye, for why will ye die?"

INTELLIGENCE.

From a western correspondent of the Boston Recorder.

A STUDENT IN THE VALLEY OF THE MISSIPPI FORTY-FIVE YEARS AGO.

It has recently been my privilege to spend a short time with Rev. Dr. B——, in one of the states west of the mountains. He furnished a fund of facts relating to the early settlement of this great valley, which were to me new and truly valuable. None, however, so deeply interested me, as one concerning himself.

In 1782, when a lad ten years old, the Doctor crossed the mountains with a step-father, and settled in East-Tennessee. In a short time, the father re-crossed the mountains, on business, and left the son in school. While absent the father died, and the fatherless son in the west was cheated out of $20,000, which it was known the father had given him by will. When the Doctor ascertained that he was thus left without pecuniary resources, and found himself already in debt for tuition and board, he resolved to leave the school. But his teacher, being unwilling that he should relinquish the idea of completing his education, promised there should be no charge for tuition, and encouraged him to hope for some opening by which he would be able to earn his board.

Soon after a gentleman in the vicinity offered him the use of his saw-mill from dark to day-light, and seventeen cents for every hundred feet he would saw. On his way home, the Doctor usually crossed a hill abounding with pitch-pine knots. From these he always took a back load and carried to the mill, as he went for his supper. Immediately after supper, he returned to the mill and kindled a fire with the knots, which furnished him sufficient warmth and light. When he had rolled on a log, and put the saw in motion, he took his book and studied till the saw stopped, and then he would drop his book, move the log or roll on another, start the saw and return to his studies. Thus he studied and worked alternately, till he became too sleepy to use his book, and then instead of studying, he took a half-reclining posture, with the cold wind warded off by blankets, and slept with his foot on a stick, that sprung when the saw stopped. Being thus awaked, he would put the saw in motion again, and sleep till roused by the springing of the stick. In this manner, through the winter and spring, he sawed all night six times a week, and earned on an average one dollar a night. The Doctor says he never advanced more rapidly in his studies than during that season, and that he then formed the habit which he still maintains, of satisfying nature with a much smaller amount of sleep than is generally taken.

With the money thus raised, he was able to pay up his old debts and struggle forward until he was ready to enter college. To meet his expenses in college, he labored four months as surveyor in an entirely unsettled section of the valley. During the whole period, he never slept in a house and rarely ever met a white man. He frequently went to sleep in a cane-brake, to avoid the Indians, and with nothing but a blanket to defend himself from the moisture of the earth and atmosphere. Sometimes he would wake in the night, and find the rain descending in torrents, and the water almost ready to run over his body. To prevent this, he laid down several logs some distance from each other so that the waters could run between them, and then rolled himself up in his blanket and laid down on the logs and slept through the night.

For this laborious and dangerous service he received fourteen horses, in that section of the country worth about $40 apiece. On the reception of this drove, he formed the plan of taking it to the eastern shore, a distance of seven hundred miles, where he rightly supposed his horses would bring him more than double what they could be sold for on the spot.

Before this he received a letter from an uncle, residing in Maryland, inviting him to come and see him. The uncle had been made acquainted with the fraud by which he had been deprived of his father's property, and with the fact that he was anxious to complete his education, and in his letter offered any assistance in his power to secure this object.

Before commencing this journey the Doctor purchased an Indian hunting dress, buckskin breeches, beads, and the whole suit complete. On his arrival in Maryland he found his uncle ready to render prompt assistance in making a profitable sale of his horses. Soon after his arrival he produced his Indian dress, and informed his uncle that he had purchased it to wear in the large towns in order to attract attention and secure a speedy sale of his drove. His plan was highly approved and its efficiency tested the very next day. The Doctor, accoutered in his Indian suit, with two of his cousins, took four of his horses and rode about four miles to a general muster. He had hardly been on the ground fifteen minutes, before the whole multitude was at his heels and his horses soon taken off his hands for $150 apiece. His cousins were soon sent back for more horses, which were as speedily sold. In about one week, the whole drove was sold for over $1500 over and above the expenses of the journey.—With this sum Dr. B. paid up his debts, and went through Carlisle college.

I have written the above, in order to show your readers what obstacles many of our best western preachers have been obliged to encounter while obtaining their education. I know your readers will not feel half the interest in this narrative, that they would have done if they could have heard it from the Doctor's own lips, as I did. But such as it now is, they may see that the essence of the system of manual labor schools is no new thing; that it was long since, by experiment, ascertained to be practicable for a young man to earn his own support, and at the same time obtain a thorough and complete education. For no man west of the mountains has done more, by organising and nourishing churches, and preparing young men for the ministry, than this same Dr. B——.

From the Connecticut Observer.

POPERY IN THE UNITED STATES.

The following statements are from a letter written by a young gentleman in one of our theological seminaries, to his friend in the city of Hartford:—

"The population attached to the Romish church in the valley of the Mississippi, is about 500,000; and they boast of an increase of 40,000 in that region last year. Between twenty and thirty jesuits recently arrived in Baltimore from Europe, to go to the Mississippi valley.—Twelve more are on their way to enter and *evangelise* (!) Michigan. Five jesuits lately arrived at New-York from Antwerp, with the same design. But recently five nuns from the convent at Georgetown, (D. C.) took their departure for Mobile, (Ala.) with the intention of establishing in that vicinity, schools for female children and youth, that they might train them up in the way of papacy. There is in the western states, a band or brotherhood of young Catholic priests, who bind themselves by a vow *to spend three years in teaching youth*, (for the sake of instilling papal principles into their minds), before they shall attempt to enter the ministry; and the members of it are constantly on the alert in the western states. In several of the states, Kentucky especially, it is no uncommon thing for two priests to travel in company; and when they come to a settlement or village, one of them (*disguised, and professing to be a Protestant*) will give public notice, that he will overthrow the Roman catholic religion. He makes his appearance on the appointed day; crowds collect to hear him; he makes but a lame attack, a mere apology for an attack on the Catholic faith; the other priest boldly comes forth, overthrows, and triumphantly refutes every objection which he may have raised; and the consequence is obvious. This is frequent. Many of their chapels are known to be built in the valley of the Mississippi by money sent from Rome. In Pennsylvania, since July, four individuals have been promoted to the priesthood; in Massachusetts one or two. During the past year catholic churches have been completed, or nearly so, in Burlington, Vt. St. Louis, Mississippi, Washigton co. Kentucky, Clearfield and Newry, Penn. and in the city of New-York. On the 30th of September, 100 persons were confirmed in Elizabethtown, Penn. 25 in Clearfield, do. 52 in Huntington, and 62 in Newry, Penn. On the 29th of August, 23 were confirmed *in Hartford, Ct. twenty-two of whom were converts from protestantism;* 40 in Wilmington, Del.; 27 in Burlington, Vt. in July, and 43 in St. Louis. A few years ago, a few poor catholic Canadians, constituted the entire catholic population of Burlington, Vt.; now it is said to exceed one thousand in number. In a section of Missour, where six years ago there were but eight Catholics, there are now 550. In the college "de propaganda fide" at Rome, there are several youth of the American Indian tribes, being educated to return as missionaries among their kindred; and the best scholar in that institution is a native (white) of Kentucky, who will probably return as a missionary to his native state. He possesses fine talents. These are but a few of the *facts well authenticated*, which I *might* mention, did my limits, or a regard to your patience, permit. I leave them without comment; simply remarking that it is a part of the catholic *system* in the west, to give every one the *impression* that *they are doing nothing.*"

From the Vermont Chronicle.

SYSTEMATIC BENEVOLENCE.

TRAVELLING AGENTS.

In various parts of the country, the churches are beginning to act on the principle which we have occasionally suggested, almost from the commencement of our editorial labors. Arrangements are made to dispense almost entirely with the labor and expense, and all the inconveniencies of the employment of travelling agents by our benevolent associations, and at the same time to do their work more efficiently, and in every respect better, than they can do it.

In the reports of Rev. D. O. Morton, agent of the V. D. M. Society, published in the Chronicle last year, is an account of the method pursued at Bennington. The same to a greater or less degree, is practised in several other towns in this state.

Several clerical associations in Connecticut have recommended a similar course to the churches, and we believe the practice is gaining ground in that state.

At Champlain, N. Y. the church has resolved itself into a Benevolent Society, and appointed a prudential committee to manage its charities. The plan of the committee is developed in the following extract from their first annual report:—

"A blank book was prepared, (something after the manner of a class book in Sabbath schools), by leaving a space on the left margin for the names of subscribers; then drawing perpendicular lines about half an inch apart, making as many spaces as there are Societies to be patronised. At the top of these spaces is to be put in the first, "General Fund;" (this is left to the discretion of the Prudential Committee to be appropriated.) In the second space is put "Foreign Missions;" in the next "Home Missions," &c. At the top of the page, over the names of the subscribers, is, "We agree to pay so much a month." Thus, if any person wishes to designate the object to which his contribution is to be applied, he can be gratified. If he is willing to trust to the judgment of the Committee, who take pains to examine the claims of the various societies, he will sign the general fund.

"The book thus prepared, the Committee have circulated, to some extent, through the church and society. Parents and children, old and young, rich and poor, masters and servants, men and women, all have the opportunity and privilege of doing something monthly for objects of benevolence. Boxes have been placed at the doors of the church, so that subscribers and others could deposit their "abundance" or their "mites" in the Lord's treasury, on the first day of the week, or on the first Monday of the month. Subscribers were requested to enclose their contributions, with their names on the envelope, and hand them in monthly. This request has generally, though not uniformly, received attention.

"To keep the minds of the people awake to the spiritual wants of their fellow men, the Committee designed to have the claims of some one of the benevolent societies presented to the congregation from the pulpit, each Sabbath preceding the monthly concert. This design has, to some extent, been carried into effect; and, during a portion of the year, some one gentleman has been appointed to collect missionary intelligence, and to communicate it to the people at the monthly concert. Thus, much important information has been diffused through the community, and, consequently, much interest has been kindled up in behalf of the destitute and perishing abroad."

As the result of this system for the first year, the Committee received $420 from members of the church; of whom only 90 out of 230 contributed, and $31.49 from others. Of this sum, *D*105 was appropriated for foreign missions, *D*85 for home missions, *D*75 to the Education Society, &c.

The congregation of Rev. Mr. White, Allen street, N. Y. pursues a different system. Some one object, foreign missions, or domestic missions, for example, is presented at each monthly concert. When its claims have been made, plain slips of white paper are handed around, on which each one sets down what he will give for that object, and payment is made at the next monthly concert. This congregation, which, four years ago, did not raise enough for their minister's salary, have this year raised *D*1700 for that purpose, and *D*3500 for various benevolent objects. Several other congregations in that city pursue a similar course, with encouraging success. We hope our readers will *think* about it.

From the Vandalia (Il.) Whig, Jan. 2.

The following *talk* was sent us by a gentleman at Rock-Island, with a request that it might be inserted in the Whig. The accompanying letter states, that it was brought by a runner from Ke-o-kuck's camp on Racoon river, and given as nearly as possible in the words of the chief himself. Its object seems to be to *correct* the stories of the *village criers* (editors) in Illinois. We are not informed to which of them the chief of the Sac nation refers; nor are we aware that *stories* have been told by any of them, implicating the peaceful disposition of the *remnant* of his nation:—

Racoon Fork of Desmoines River, Nov. 30, 1832.

TO THE GREAT CHIEF OF ILLINOIS.

MY FATHER—I have been told by a trader that several of your village criers (editors) have been circulating bad news, informing the whites that the Indians are preparing for war, and that we are dissatisfied.

My father, you were present when the tomahawk was buried, and assisted me to place it so deep, that it will never again be raised against your white children of Illinois.

My father, very few of that misguided band that entered Rock river last summer remain; you have bumbled them by war, and have made them friendly by your generous conduct to them after they were defeated.

Myself and a greater part of the Sacs and Foxes have firmly held you by the hand; we followed your advice, and did as you told us. My father, I take pity on those of my nation that you forgave, and never mention the disasters of last summer: I wish it to be forgotten.

I do not permit the criers of our villages or camps to proclaim any bad news against the whites, not even the truth. Last fall, an old man, a Fox Indian, was hunting on an island a short distance below Rock river for turkeys, to carry to Fort-Armstrong: He was killed by a white man.

My father, we passed it over; we have only spoken of it in whispers; our agent has not heard of it. We wish to live in friendship with the whites; if a white man comes to our camp or village, we give him a share of what we have to eat, a lodging if he wants it, and put him on the trail if he has lost it.

My father, advise the criers of your villages to tell the truth respecting us; and assist in strengthening the chains of friendship, that your children may treat us friendly when they meet us; and be assured that we are friends, and have feelings as well as they have.

My father, this is all I have to say at present.

KE-O-KUCK, *Chief of the Sac Nation.*

Sixteenth Annual Meeting of the American Colonisation Society at Washington.—A correspondent of the New-York Observer, who attended the above anniversary, speaks of it as peculiarly interesting; and among other notices of the meeting gives the following:—

"Mr. Finley, who has devoted some years to the object of this institution, and has travelled through the southern states advocating its cause, in an address remarkable for its animation and power, assured the audience of his conviction, arising from experience, that the moral influence of the Society's operations, in facilitating an eventual abolition of slavery, was a feature the most pleasing to a large majority of the slave-holders at the south; not one, as had been supposed by some, that required either to be abandoned or concealed. It was truly gratifying to learn, in proof of this assertion, that Mr. F. had addressed crowded audiences in most of the principal cities of the south, upon the beneficial tendency of the Society in this respect; not only without exciting any hostility, but that this point elicited the approbation of many, as opening a door of hope that they might be relieved from an evil they deplore, without being plunged into anarchy and ruin.

"The last resolution, assuring the free people of colour, throughout the United States, that the aspect of the Society towards them was that of the purest benevolence, was moved by G. W. Custis, Esq. This gentleman, in a speech which exhibited a thorough knowledge of the art of elocution, as well as a deep interest in the welfare of the Society, entered into a comparative estimate of the prospects of the colonies of Plymouth and Jamestown, which founded this vast republic, and those of Liberia; and arguing from the more advanced state of geographical and practical science, and the general prevalence of knowledge and benevolent feeling, stated his conviction, that not only ultimately would the emigration of Africans to their native soil prove as great a blessing to themselves, and to the world, as that of Europeans to the shores of North-America had done, but that the ratio of prosperity would be far more rapid; and that the time was not far distant, when their Society might rejoice, not only in having founded a colony, but an empire.

"The interest felt by a numerous and respectable auditory, was manifested not only by the unremitted attention bestowed on the speakers, but by the lateness of the hour to which that attention was continued; and I believe the conviction was universal, that the progress and perpetuity of this institution were no more to be doubted than were the stability and prosperity of the Union itself."

Critical Hearers.—Rev. Mr. Beckwith, of High street church, related the following anecdote, as an illustration of the remarks of a preceding speaker. "I was once conversing, said Mr. B. with a young and successful minister of the gospel, who related to me the following circumstance. Years before, when quite a child, he heard a minister preach on repentance. This was in the forenoon of the Sabbath His feelings were excited, and he had almost resolved, before the conclusion of the sermon, to perform the duty without delay. In this state of mind, he went to the house of God in the afternoon, and heard the same minister on the judgment. He was more deeply impressed, and came to the full determination to attend to religion immediately. But as he passed out of the house, he overheard two professors conversing on the sermon. "A very solemn discourse;" said one. "Yes," replied the other, "but"—and he proceeded to make some critical remark, such as Christians often make. But its effect was to erase all serious impressions from the young man's mind; and had not the Spirit come down into his heart in after life, the church might have been deprived of his useful labors in the ministry, by the single criticism of that professor of religion."—*Portland Mirror.*

Effects of the Gospel.—I knew a church in Massachusetts, eight or ten years ago, that had dismissed their minister, through supposed inability to support him. A year after his dismission, the meeting-house in which he had preached, was torn down by night, and consigned to the "tomb of the Capulets." And for three years after this, Sabbath worship, when maintained at all, was held in private dwellings. But dissentions prevailed; the community was in constant strife; no two men thought alike, nor spoke alike, nor acted alike, except on one point; all agreed that they were a ruined people; and what rendered the case more alarming was, that neighboring parishes thought so too. But, an agent of the Missionary Society visited them, went from house to house, preached to them on the Sabbath in "an upper chamber," told them in the evening that the Missionary Society would aid them with $50 a year for five years, if they would build a meeting-house, and settle a minister; exhorting them also to forget the past, and open their eyes on brighter prospects. They heard; they resolved; they acted. In a few months the meeting-house was finished; soon a minister was settled; repeated revivals have been enjoyed, and for several years they have lived in love, supported their pastor without aid, and learned that there is a giving, which tendeth to the increase of all that is lovely, and excellent, and of good report in society.—*Rev. Mr. Storrs.*

Tennessee Testament.—About two years since, a young man from Tennessee, apparently aged about 22, wandered into a Sabbath school in the state of Illinois, and after having gazed awhile upon the objects that surrounded him, seated himself near to one of the classes that was then engaged in recitation. He was noticed by the superintendent as apparently much interested in what he heard, and at the close of the school, was asked whether he would like to join the school. He replied promptly in the affirmative. Next Sabbath, a place was assigned him in one of the classes; and after he had been there a few weeks, the superintendent offered him a library book; but he refused to take it, assigning as a reason, that he was compelled to labor during the week for his livelihood, that he had little time for reading, and all he could spare from his work, he wished to spend in reading his testament. He was then holding one in his hand, which had been given him from the library; and as he spake of his testament, his countenance brightened, and he said, with much apparent feeling—"*This testament is worth twenty Tennessee testaments!*" The superintendent was at first at a loss for his meaning, but a moment's reflection made it obvious. He had read the testament in Tennessee, and loved it; but when he came to study it in the Sabbath school, so much new light was thrown upon it by the instructions of the superintendent and his teacher, that the one he used in the Sabbath school appeared to him a new book, and worth twenty of the testaments which he had been accustomed to read in Tennessee.—*W. S. S. Mess.*

Temperance Prize Question.—With the laudable design of promoting the temperance reformation, which has been so successfully commenced in the United States, the Pennsylvania State Temperance Society has united with several benevolent individuals, for the purpose of raising a sum, as a premium, to be awarded to the author of the best dissertation, embracing the following questions, viz:—

1. What is the history of the origin of *ardent spirit*, and of its introdution into medical practice?

2. What are its effects upon the animal economy? and

3. Is there any condition of the system, in health or disease, in which its use is indispensible, and for which there is not an adequate substitute?

It is desirable that the premium should be at least $500, and efforts will be made to raise it to $1000. At present, however, we are authorised to pledge a premium of but 300 dollars, which will be awarded in money, a gold medal, or in plate with a suitable inscription, at the option of the successful writer.

Dissertations must be transmitted, post paid, to the Rev. *W. W. Niles, New-York city*, on or before the 1st of January, 1834. The dissertation should have on its title page a device, or motto, corresponding with one upon an accompanying sealed letter, containing the author's name, title and residence.

The seal of the letter accompanying the successful dissertation, *only*, will be broken, while *all others*, with their dissertations, will remain at the disposal of their authors.

The Board of adjudicators consists of John C. Warren, M. D. professor of anatomy and surgery, Harvard University, Boston: Tho's Sewall, M. D. professor of anatomy and physiology, Columbia college, Washington, D. C: Roberts Vaux, Esq. President of the Pennsylvania State Temperance Society, Philad'a: Parfer Cleaveland, M. D. professor of chemistry and materia medica, Bowdoin college, Maine: Vanbrugh Livingston, Westchester Co. New-York: Benjamin Silliman, M. D. professor of chemistry, Yale college, New Haven, Con: Francis Wayland, D. D. President of Brown University, Providence, Rhode-Island: William Goodell, senior editor of the "Genius of Temperance," New-York city: Rev. W. W. Niles, Secretary of the Board.

Dismission of Dr. McAuley.—The second Presbytery of Philadelphia have resolved, that from and after the expiration of the present month, Rev. Dr. McAuley shall be released from his pastoral relation to the tenth presbyterian church in Philadelphia, and shall be dismissed to the second Presbytery of New-York, that he may become pastor of the Murray street church, which was lately under the care of Dr. Snodgrass, and formerly of Dr. John M. Mason. This removal appeared so clearly to be a duty in Dr. McAuley, that his congregation were constrained to determine that they would make no opposition. He leaves us a brother beloved, from whom we reluctantly part; but in the circumstances in which he is placed by the congregation calling him, we cannot say, "stay." His public usefulness, in consequence of his long connection with the American Bible, Tract, and other Societies, located in the city of New-York, will probably be greater in that place than here. His departure, we trust, will be the means of preserving and building up an important church there, without doing any permanent detriment to his beloved and prosperous flock here, over whom he has been a shepherd for three years.—*Philadelphian.*

Vacant Churches.—At the expiration of the present month there will be four large presbyterian congregations in Philadelphia destitute of pastors. How they are to be suitably supplied we cannot divine; but the Lord will provide.—*ib.*

Celebrations of the 26th of February are now determined on by the temperance societies of the good city of Boston. The young men have concluded upon a procession; a visible illustration of the vigorous frames and manly bearings which temperance produces. Could the drunkards and temperate drinkers also be marshalled on the opposite side of the streets through which the procession passes, it would be the most instructive and deeply interesting spectacle ever witnessed in that metropolis. Imagine, gentle reader, a host of those remnants of mortality, drunkards and dram drinkers, crawling from their retreats, the dram shops, jails, houses of correction, &c. headed by the rum-selling party, who fatten on their vice, parading the streets of the moral and religious city of Boston, for the purpose of making converts to their cause. Let them try it.—*Journal of Humanity.*

Happy Union.—The clergy of South-Carolina, of all denominations, have united in the resolution to observe the first Sabbath of every month, as a season of special supplication to God, "when the united prayers and intercessions of the closet, the social meeting and the public sanctuary, shall be offered up on behalf of our common country, and for all in authority; that being delivered from strife and every evil work, we may be permitted to lead a quiet and peaceable life in all godliness and honesty."

Rev. Samuel Spring has accepted an unanimous call to take the pastoral care of the congregational church of East-Hartford.

REVIVALS.

Hartford, Conn.—Letter to the editor of the Evangelist, dated Hartford, Jan. 22, 1833:—

DEAR BROTHER—Our protracted meeting has now been continued two weeks, and we do not yet see to the end of it. The interest has been rising from the first. Brother Norton expects to leave us to-morrow; but brother Kirk has just arrived to take his place. Brother Lansing labored indefatigably about a week, and was then constrained to go home. I cannot express how highly we estimate the services which these brethren have rendered. The Lord has been with them; and it is our earnest prayer that he may reward them for all the good they have done in Hartford.

The work has been deep and heart searching among professors of religion; and it is characterised by deep and pungent convictions of guilt among the impenitent. Solemnity pervades the meetings, uninterrupted by any extravagant expression of feeling. We see in our assembly daily a considerable number from the country, and not a few have returned to tell their friends and neighbors how great things the Lord hath done for them. We do not pretend to number the converts. We have no means of ascertaining how many have become hopeful subjects of renewing grace, and I shall not now hazard a conjecture. After divine service, hundreds retire to the lecture room in the basement story for further instruction.

Requesting an interest in the prayers of all who love the prosperity of Zion, I remain, very affectionately, your's, W. C. WALTON.

Hopkinton, Mass. may be seen on a map of the state, in the southwest corner of Middlesex county. E. Fitch, superintendent of a Sabbath school in Hopkinton, has given, in the Sabbath School Treasury, the following account of the operations of the school from the fall of 1830 to May, 1832:—

"The school numbered about 300, including teachers; a bible class, that has been connected with the school eight years; an adult class for mutual instruction; and an infant class of about 70. At our annual meeting in November, 1830, it was resolved to continue the school through the winter, and for the first time. It had already assumed an interesting appearance. There were evidently serious impressions on the minds of some in the bible class, and among the teachers; and during the winter some hopeful conversions occurred. As the spring opened the school was reorganised, and appearances brightened. During the summer, several of the teachers gave evidence of piety and united with the church. In September, a protracted meeting was held, and was attended by the blessing of God. An earnest spirit of inquiry seemed to pervade every mind, from the oldest member of the congregation, down to the merest child. The revival continued till the cold weather prevented the holding of frequent religious meetings, when it began to decline. As the fruits of it, seventy-eight have united with the congregational church in this place, twenty with the baptist and other churches, and more than sixty have a hope of an interest in the Saviour, who have not joined any church. Of the ninety-eight, that have made a profession, seventy-five were connected with the Sabbath school, twenty-seven teachers, twenty-three in the bible class, twelve in the adult class, and thirteen in other classes. And of those who indulge hopes, but have not made a profession, about thirty belong to the school; making in all, one hundred and five converts from the Sabbath school.—"What hath God wrought!"

E. FITCH, *Superintendent.*

Mathuen Village, Mass.—We had the pleasure of spending the last Sabbath in Mathuen village, where there has, for some time past, been a revival of religion. Since the settlement of the present pastor, Rev. S. Pierce, in June last, there has been perceptible a state of religious excitement, which has resulted in the conversion of many souls. Forty-nine have been added to the church since the first Sabbath in August, twenty-five of whom received the precious ordinance of baptism, while others assumed publicly the vows made by their parents in their behalf while they were infants.

We are informed that the first Sabbath in the year, was one of peculiar interest and solemnity. Sixteen individuals were added to the church by profession. Ten of them were heads of families, and five young men with their wives, who have set up family worship in their dwellings.

The prospect of a continuance of the revival in Mathuen village is as encouraging as it ever has been. We were pleased with the prosperity of the Sabbath school, and that so many of the adult members of the congregation take a deep interest in the school.—*Lowell Obs.*

Adams Co. Ohio.—Since I last reported, the Lord has been doing a good work among us. The Holy Spirit has been poured out, and souls have been converted. During the last quarter, thirty have been admitted to the church; twenty-nine on examination, and one by letter. The work has been still; here and there a silent tear, and a deep sigh. Meetings have been generally well attended. The means which have been used are strictly those recommended in your general instructions.—*Home Missionary.*

Caney-Fork and Salem, Ky.—It is but right (says the Presbyterian) that the church and the world should know what degree of self-denial many of our faithful missionaries exercise, in order that they may be the honored instruments of establishing believers and of saving the perishing. The church should know it, that it may be stimulated to greater zeal for the glory of God, and to greater liberality in sustaining and extending missionary effort. The world should know it, that those who accuse our missionaries of selfish and interested motives, may be ashamed of their injustice. We produced, last week, an instance of self denial in relation to pecuniary matters, in which a missionary had contented himself with the small sum of one hundred dollars annually from the Board, and an additional sum of thirty-two dollars from the people, in the space of three years. Another writes that he has not had a loaf of bread in his house for three months; and the missionary, from whose report we are about to give an extract, is obliged for present support, to draw upon the avails of his industry in former years. And shall men animated with an apostolical spirit, and expending life, health, and substance, cheerfully for the sake of Christ, and from the love of souls, be accused of mercenary views by the world? Shall these and hundreds more of kindred spirit be unsustained by the church? Let the friends of Jesus answer:—

"In our two churches, there are about fifteen in number that have obtained a comfortable hope that they have obtained mercy of the Lord, through their blessed Redeemer; and a goodly number more are deeply impressed with their lost situation by nature.

"The congregation of Caney-Fork is the only one of our denomination in Butler county, and the members are scattered over a large district of broken, poor and mountainous country, and consequently poor in poverty; but many, I hope, are rich in faith, and are doing all that they can do for the support of the best of causes. Salem church is situated in Logan county, and the country is similar to Caney-Fork settlement; and they likewise are doing all that they possibly can to promote the Redeemer's cause in their own region of country; but withal they fall very far short of affording the means of a subsistence to their *pastor* or stated supply. Even with the aid of your benevolent society, their stated supply will fall nearly 100 dollars in arrears; which he must pay, out of some funds, which he had procured some three years ago, by teaching a school. The amount of aid received of both congregations will not exceed

$120. Nevertheless, your missionary feels willing not only to spend his little property, but his life, for those dear people with whom he is nearly allied, and they to him. They wish to continue me as their supply, and I feel disposed so to do, leaving the result to *divine Providence*. These things I simply mention, so that you can realise our situation. My congregations are generally good, orderly, and attentive. I have succeeded in establishing a missionary society in each congregation.

"We have likewise a flourishing Temperance Society, numbering one hundred; and a Sunday school, which exhibits flattering prospects, amounting in number to forty scholars. I have succeeded in establishing a bible class of youths, who are very diligent, throughout the week, in examining the sacred scriptures; which is one of the most pleasing exercises of the mind that falls to my lot among this people. They will answer some hundreds of important and interesting questions, propounded to them from the sacred scriptures, every Sabbath morning that we meet, before we commence the worship of the sanctuary.—*Rev. A. R. Curry.*

Kingston, Tenn.—I am now permitted to state, that the Lord has returned in great mercy to this part of his vineyard, and a number of our churches have been blessed with large effusions of the Holy Spirit. The people of God have been greatly refreshed, and many of the impenitent of all classes, from the hoary headed to the child in the Sabbath school, have been made savingly acquainted with Jesus Christ, whom to know is life eternal.—*Home Miss.*

In Missouri.—From a missionary in Missouri, we receive the following intelligence, evincing the power of divine grace in reaching and rescuing the chief and most hopeless of sinners:

"The last six months have been the most interesting period in the history of these infant branches of the kingdom. During this time sixty-nine have been added to one, and sixteen to the other, principally from the world. Some of them are amongst the most interesting cases that I have ever seen or heard of. Two men advanced in life give good evidence of being reclaimed from a devotion of twenty years to habitual drunkenness; others have been reclaimed whose habits of intemperance have been decided and powerful, but more brief in their duration. In prying these individuals out of the horrible pit and miry clay, the temperance lever has been very instrumental. In —— congregation, very few adult persons are to be seen who are not members of the church."—*Presbyterian.*

WESTERN RECORDER.

UTICA: FEBRUARY 12, 1833.

Meeting of Oneida Presbytery.—The meetings of this body were closed on Friday afternoon, after a session of about four days, which was adjourned without clearing more than half the docket. Many subjects of great interest were brought forward, and many more remain to be acted on at the meeting at New-York Mills, on the first Monday of March.

Among these, we mention the deplorable fact, that in this Presbytery so small a number of the ministers are settled pastors. This certainly is an evil, and a great evil. We need not stop to discuss the causes which have originated this state of things. But we can say that we believe it to be the common sentiment of Presbytery, and so far as we know of all the churches, that this unsettled state of things is of very disastrous influence on the churches. A resolution to this purport was proposed by Rev. Mr. Aikin, which was however necessarily deferred to the adjourned meeting. But from the visible pleasure and approbation with which it was received, we anticipate some movement on this subject, which will be advantageous to the interests of the churches.

The agent of the Tract Society was present, and made some interesting remarks, touching particularly the subject of monthly distribution. They were responded to by a resolution on the part of Presbytery, highly approving the system, and desiring each minister to lay the importance of it frequently before his congregation. In confirmation of the utility of this plan of doing good, the pastor of the first church in this city stated, that a large number of hopeful conversions had taken place in his congregation, as the result of this kind of effort.

The Agent of the Wilberforce African settlement, Israel Lewis, a very intelligent coloured man, was also heard in reference to his agency, and considerable interest was felt in the subject. A resolution passed, recommending that contributions be taken up in the several churches for this object, and forwarded to Mr. E. Vernon, of this city, as soon as practicable.

We ought in justice to Mr. Lewis to say, that so far as we know, the opinion is fully entertained that he is a man of entire probity, and that the annunciation in some of the papers to the contrary, is the work of a few disaffected men in the Canadian colony, who are dissatisfied with his salutary administration of affairs there.

The narrative of religion was an interesting one, as given in by the members of Presbytery. But as it was not completed during the meetings, it will not be published until after the meeting in March.

Missionaries Released.—The religious public, and the public at large, will doubtless be glad to learn authentically, the release of the imprisoned missionaries. Wilson Lumpkin, Governor of Georgia, has "magnanimously," ordered the keeper of the penitentiary to discharge the prisoners from his custody. Some of our brother editors are quite severe upon the Governor's decree of liberation, particularly the *italics* of the following paragraph:—

"And whereas the said Samuel A. Worcester and Elizur Butler have made known to me, that they have instructed their counsel, William Wirt and John Sergeant, Esquires, to prosecute the case which they had thought fit to institute before the supreme court of the United States, against the state of Georgia, *no farther;* but have concluded "*to leave the question of their continuance in confinement to the magnanimity of the state.*"

The Governor gets the following compliment from one of the eastern papers:—

"Having read the communications made to the Governor by the missionaries, and knowing the circumstances of the case, we do not hesitate to say, that the above is one of the most unfair, ungenerous, and meanest documents, ever subscribed by a public functionary since the world began. "Magnanimity!"

In the paragraph below, his excellency Wilson Lumpkin makes, by a bungling compliment to the generosity of Georgia, an attempt to get rid of a certain unseemly inference from this act, which his sage prescience no doubt admonished him would be deduced from this act of liberation:—

"And moreover, taking into consideration the earnest solicitude for the release of those individuals, which has been communicated to me, in the most friendly and respectful manner, by many of the most distinguished friends of the state, residing in various parts of the Union, amongst whom are many of those who have sustained the state and her authorities, throughout this unpleasant controversy: And also taking into view the triumphant ground which the state finally occupies in relation to this subject, in the eyes of the nation, as has been sufficiently attested through various channels, especially in the recent overwhelming reelection of President Jackson, the known defender of the rights of the state throughout this controversy: And now, believing as I do, that not only the rights of the state have been fully vindicated and sustained in this matter, but being assured as I am, that the state is free from menace of any pretended power whatever, to infringe upon her rights, or control her will, in relation to this subject: And above all other considerations, the magnanimity of Georgia being now appealed to: I, therefore, as the organ of the state, feel bound to sustain the generous and liberal character of her people."

His Excellency deserves credit for being able to foresee what would surely come to pass, viz. that by liberating these missionaries, he openly acknowledged the injustice of their imprisonment. They were confined on a charge of high misdemeanor. It was not for debt, but *professedly* for an offence involving great turpitude. The penitentiary is the place for felons *only*. Confined there for felony, their liberation could be warranted only on two grounds; either that they had given such proofs of repentance, as to justify the measure, or that the sentence was iniquitous and unjust. One or the other of these hypotheses must be the ground of their release.

Well then, which was it? We very much doubt whether the disciplinary virtues of a Georgia penitentiary have ever produced any change in the sentiments of the missionaries. At any rate, they have brought forth no fruits of repentance. They have indeed withdrawn their suit from the supreme court. But why? Because they had changed their views, or doubted the justice of their cause? No. But they were unwilling to add to the excitement of the times, by prosecuting their appeal. On this ground solely do they put the withdrawal of their suit. It is the sacrifice of self-interest, and personal rights, to patriotism. This, and this only, is the ground of their procedure.—And all this prating about leaving the *question of their release to the magnanimity of the state*, is a mere flourish of the Governor's own rhetoric. It is a poor attempt to justify himself, under the pretence that they had begun to relent. It is a deliberate slander on those men, who, feeling that they stood upon the rock of justice, would disdain to rely on the quicksands of Georgia magnanimity. They had had enough of that, when they and their associates were dragged by halters at the heels of the Georgia guard.

The plain truth is—Mr. Lumpkin knew, and all the while had known, that this whole transaction was an outrage upon justice; and the tones of indignant rebuke had so long and so loudly filled his ears, that right glad was he of a pretence for escaping the din of almost universal indignation; and all this "small talk," about the "earnest solicitude," communicated in the "most respectful manner," &c. &c. is a most ungovernorlike attempt to conceal the consciousness of injustice, under the slender cloak of pretended "magnanimity!"

But we let all this pass, to allude to another part of the message altogether more exceptionable.

"Whatever may have been the errors of these individuals; whatever embarrassments and heart-burnings they may have been instrumental in creating; however mischievous they may have been, in working evil to themselves, the state, and the still more unfortunate Cherokees; and whatever may have been the spirit which has influenced them to the course they have pursued; *and however obstinately they may have adhered to the counsel of their employers*, aiders, and abettors; yet the present state of things is such that it is enough, that they submit their cause "to the magnanimity of the state." They shall therefore go free."

Here, then, we have the "magnanimity." "Their employers;" who are they? THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. The missionaries "obstinately adhered" to their "counsel." Really the good Governor has here shown, that out of the "magnanimity" of his heart, he can abuse, for the sake of private ends, a body of as venerable men as this age can boast. The Board refused to give "counsel" to the said missionaries in this matter. They left them to act at their own discretion; and if we are not utterly mistaken, this sly insinuation is as utter and reckless a slander as ever came forth from the "magnanimity" or the meanness of any governor of white men, black men, or red men.

American Quarterly Register.—The February number of this work, with its usual immense and invaluable mass of historical, statistical, literary, and religious intelligence, is just issued. As a manual of practical matter of fact information, it is of incalculable utility, especially to ministers. It contains a kind of intelligence not found in any other work, such as every clergyman wants, in order to instruct his people respecting the actual state of our country and of the world. From its table of contents, and a cursory perusal of some of its articles, we should judge this to be one of the most useful numbers of the work. It contains a very well written Life of President Moore: Principal American Writers: Important Geographical Discoveries: Explanation of various Eras: List of early Ministers of New-England: Evangelisation of India: Publishers and Booksellers: State of Irish Peasantry: History of Revivals: Study of Greek Literature: Ecclesiastical Register of 1833: Notices of New Publications: Select Literary Intelligence: View of Public Affairs: Last Report of A. B. C. F. Missions: Ordinations and Deaths: Journal of the American Education Society.

The Rev. T. S. Wright, of the coloured presbyterian church in the city of New-York, preached on Sabbath evening last, in the first presbyterian church in this city. Mr. Wright, in consequence of ill health for several months, was compelled to withdraw from his interesting field of labor; and we are happy to learn, that he is now on his return, with a prospect of resuming his ministerial duties.

Mr. Wright has been laboring with much fidelity and success, for the last four years; as the result of which he has gathered a flourishing church of two hundred and thirty members.

To Correspondents.—We regret to be obliged to refuse an insertion to the communication of the church of ——, Oswego county. We do so, however, in mere justice to our subscribers. They would not thank us to have our columns filled, perhaps for a month, with a controversy of which most of them never heard, and would choose never to hear. And we are informed on the other side, that if this notice is inserted, a rejoinder must follow it, going over the whole history of the affair; from all which the readers of the Recorder, being for the more part disposed to peace, will no doubt pray to be delivered.

The obituary notice from New-Hartford, is unavoidably deferred until next week.

We have several other communications on hand, which shall receive attention, as soon as convenient.

For the Western Recorder.

ONEIDA INSTITUTE, *Feb.* 4, 1833.

Mr. ISRAEL LEWIS, President and General Agent of the Wilberforce Colonisation Company, appeared before us, and made some statements respecting its origin, design, present condition, and future prospects. Being fully convinced that the founders of that colony do not design, by their undertaking, to interfere in the least with any of the other plans of colonisation, but wish to aid in the great work of manumitting the African, and elevating his character: Therefore—

Resolved, That these efforts meet our entire approbation, and have our best wishes for their success.

In behalf of the students,
JAMES GRANT, } *Committee.*
ASA A. STONE, }

With a heart of gratefulness, I do acknowledge the receipt of sixteen dollars and sixty-two and a half cents, given by the benevolent students of the Oneida Institute to the Wilberforce Colonisation Company, to aid them in the erection of a manual labor school, for the education of coloured children.
Utica, Feb. 8, 1833. ISRAEL LEWIS.

THE VERSE-A-DAY SYSTEM.

ACTS—CHAP. X.

Tuesday, Feb. 12.—22. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Wednesday, Feb. 13.—23. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

Thursday, Feb. 14.—24. And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

Friday, Feb. 15.—25. And as Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him.

Saturday, Feb. 16.—26. But Peter took him up, saying, Stand up; I myself also am a man.

Sunday, Feb. 17.—27. And as he talked with him he went in, and found many that were come together.

Monday, Feb. 18.—28. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

Tuesday, Feb. 19.—29. Therefore came I unto you without gainsaying, as soon as I was sent for. I ask therefore for what intent ye have sent for me?

POLITICAL.

CONGRESS.

Our accounts from Washington are as late as Wednesday last.

The Senate were still engaged in discussing the bill "to provide for the better collection of the duties on imposts." The debates are animated and interesting, and the speeches from six to nine hours in length. No vote indicative of the fate of the bill had been taken.

In the House of Representatives, the bill to reduce the tariff was still under consideration. It has undergone many amendments; "and its fate (says the National Intelligencer) is as uncertain as the time when that fate will be ascertained. Nothing definite can be inferred from the votes which have been taken upon amendments, because the house has never been full. Members become jaded by long attendance, and too fatigued to listen to debate, seek repose or exercise whilst they suppose a debate is going on to which they have no inclination to listen. Sudden comes a question, and finds fifty, sixty or even eighty members absent, every one of whom would have been present, if their votes would have told effectively."

On Tuesday last, Mr. Adams moved to strike out the enacting clause of the bill; but his motion was defeated on Wednesday, ayes 68, noes 86.

NEW-YORK LEGISLATURE.

Saturday, Feb. 2.—In the Senate, the bill for constructing the Chenango canal was received from the Assembly, and referred to the committee on canals.

In the Assembly, no business of importance was transacted.

Monday, Feb. 4.—In the Senate, Mr. Van Schaick, from the committee on canals, to whom was referred the bill for the construction of the Chenango canal, made a favorable report on that subject. The bill and report were referred to a committee of the whole.

In the Assembly most of the day was spent in discussing amendments to the bill to incorporate the Herkimer county bank, so as to prevent an unfair distribution of the stock.

The two houses this day re-appointed *Abraham Keyser*, State Treasurer; and appointed *Henry Arcularius*, of New-York, Commissary-General.

Tuesday, Feb. 5.—In the Senate, the greater part of the day was spent in discussing the question, whether, consistently with constitution, a member of the Legislature, during the term for which he is elected, can be appointed to the office of Senator in Congress; which was finally decided in the affirmative, 18 to 8.

In the Assembly, the same question was agitated; but the debate was arrested by the arrival of the hour fixed upon for appointing a Senator.

The two houses then appointed *Nathaniel P. Tallmadge*, a member of the Senate of this state from the second district, Senator in Congress, for six years from the 3d of March next, in the place of Mr. Dudley, whose term of office will then expire; and also appointed *Erastus Corning*, of Albany, and *William Campbell*, of Otsego, Regents of the University.

Wednesday, Feb. 6.—In the Senate, Mr. Beardsley, from the committee on the judiciary, to whom was referred the report of the Secretary of State, on the subject of the resolutions passed at the last session of the Legislature, amending the constitution in relation to the duty on salt, and in relation to the election of mayor of New-York, made a report on that subject. The committee recommended the passage of the resolutions. The report and resolutions were referred to the committee of the whole.

The day was spent in the consideration of the bill to incorporate the Orleans county bank, without taking any question.

In the Assembly, a resolution offered yesterday, by Mr. Spencer, "that no member of the Legislature can be appointed a Senator, to represent this state in the Senate of the United States, during the term for which such member shall have been elected," was, after a long debate, rejected. For the resolution 28; against it 71.

Thursday, Feb. 7.—In the Senate, no business of importance was transacted.

In the Assembly, the committee on that part of the Governor's message relating to lotteries, made a long report, accompanied by a bill fixing a period for closing all the lotteries to be drawn in this state.

The Governor transmitted a message, with resolutions of the Legislatures of New-Hampshire, Massachusetts, and Indiana, in relation to the proceedings of South-Carolina.

The bill to incorporate the Herkimer county bank, was again under consideration, and passed the committee of the whole.

Friday, Feb. 8.—In the Senate, the committee of the whole passed the bill confirming the official acts of justices of the peace in certain cases, where their oath of office was not taken within the time required by law.

In the Assembly, the report of the committee of the whole in favor of the bill to incorporate the Herkimer county bank was agreed to, and the bill was ordered to be engrossed.

SUMMARY.

Report of the Bank Commissioners.—The annual report of the Bank Commissioners was made to the Legislature of this state on the 31st ult. from which we collect the following particulars:—

Exclusive of the three branches of the United States bank, there are now seventy-one banks incorporated in this state, two of which have branches; and their aggregate capital amounts to $25,681,460. The bank fund now amounts to about $170,000; and their annual contribution to it will hereafter exceed $100,000. Since the adoption of the present banking system, in 1829, thirty-six new banks have been incorporated, whose capitals amounts to $7,000,000. The average dividends of the banks of the city of New-York, are 6.14-100ths per cent; and of the other banks of the state, 9 per cent.—"The business of banking has in consequence been profitable; and capital invested in it has yielded a better interest than most other investments." The amount due from the community to the banks in this state, including the branches of the United States bank, varies but little from $53,000,000; and that is probably about the ordinary amount. The entire circulation of the state banks, on the 1st of January, 1831, was estimated at $10,397,541; on the 1st of January, 1832, at $14,112,430; and on the 1st of January, 1833, at $14,500,000; and the aggregate amount of specie in the banks, at less than $2,000,000. It is estimated that there are in operation in the United States, 373 incorporated banks, and 79 branches, making in all 452 banking establishments, with an aggregate capital of $159,500,000; having $85,000,000 of bank notes in circulation, and possessing about $20,000,000 in specie.

The opinion of the commissioners appears to be unfavorable to the present banking system; and they assert that nothing can be more erroneous than the observation, that inasmuch as the public are secured against ultimate loss by the banks, by the safety fund, that there is now no danger from their increase.

From Amsterdam.—The Boston Atlas announces the arrival of the brig Alexander from Amsterdam, which left the New-Diep on the 29th December. She brought no papers; but the captain states that it was reported in Amsterdam, that the loss of the French in the attack on the citadel of Antwerp, amounted to from 10,000 to 13,000 men, and that a Russian army of 100,000 men was on its march to the frontiers of Belgium and Holland

Appointments by the Governor and Senate.—John P. Sherwood and Aaron Comstock, judges of the Oneida court of common pleas. Julius Pond, attorney for the Brothertown and New-Stockbridge Indians. Levi Comstock and W. R. Bond, inspectors of leather, and Jonathan Pelton, inspector of beef and pork, for Oneida county.

G. A. Starkweather, surrogate of Otsego county.

Melancholy Loss of Lives at Sea.—The ship Rival, which vessel sailed from Greenock for Oporto, on the 37th of November, with a crew of thirty-seven men, and four hundred and twenty eight passengers, volunteers in the cause of Don Pedro, was wrecked on the 4th of December, near Galway, and all on board perished! The captain's name was William Wallace; and the men on board went under charge of Capt. Bygraves.

Constellation Frigate.—Effectually to remove any remaining apprehensions of the public about the reported loss of the frigate Constellation, we have the pleasure to state, that a letter has been received this day by the Secretary of the Navy, from an officer on board, dated Archipelago, Nov. 22d, 1832, stating that she was then on her way to Mahon; all well. This is almost a month subsequent to the arrival of the merchant vessel at Trieste, reporting her loss.—*Washington Globe.*

An Enemy to Internal Improvements.—An attempt was made a short time since to destroy the Louisville and Portland canal, in Ohio.—Some villain placed under each of the three locks a cask of gunpowder; one of which took fire, and blew up the lock to which it was attached, throwing down a hundred tons or more of stone work, which has probably put an end to the use of the canal for some months to come. A reward of one thousand dollars is offered for the detection of this high-handed villany.

Cholera at Nashville.—For the week ending Jan. 31, there were 10 cases and 6 deaths by cholera, at Nashville, Tenn.

A gold mine has been discovered in Habersham county, Georgia, owned, it is said, by Mr. A. McLaughlin, of the richest kind. From one pit, 65 feet long and 8 wide, and about 18 feet below the surface, has been taken 1800 pennyweights.

The cashier of the Greenfield Bank, (Mass.) offers a reward of five hundred dollars, for the recovery of about $12,000, which was taken from the trunk of a gentleman having charge of it, to carry to Boston. About $8000 of the above sum belonged to the Greenfield Bank, and the balance to another bank in that state. The money was in bills on the different banks in New-England.

The purchase of a quantity of arms, at New-Haven, Con. by an agent of the nullifiers, a report of which has been going the rounds of the newspapers, the editor of the Herald of that city acknowledges to be true; but which, in consequence of the interference of the government, "the sellers have refused to deliver, having *nullified* the bargain upon their own *sovereignty*, notwithstanding the light in which the purchaser understands it."

At a special court of oyer and terminer held at Norwich, Chenango co. on the 21st ult. George Denison was found guilty of the murder of Reuben Gregory, and sentenced to be executed on the 19th day of March next.

The notorious William Cobbett is at last elected to the British parliament, for the new borough of Oldham in Lancashire. The population of this place is 32,000. The number of electors is 1100. He was also a candidate for Manchester, but without success.

AMERICAN TRACT SOCIETY.

Received from individuals in St. Lawrence County, since the 1st November, 1832:—

Potsdam, a friend to the cause,		gold beads and ring.
De.	do.	silk dress-kerchief.
Do.	do.	calico, pattern for a dress.
Do.	do.	dressed cloth, pattern for pantaloons.
Do.	do.	silver pencil case and thimble.
Do.	do.	gold ear-rings.
Do.	do.	sugar-tongs & salt-spoons, lace veil, brass fire set, bellows, brush, &c. merino long shawl; part of the avails of the shawl to be returned.
Parishville,	do.	gold ear-ring.
Lisbon,	do.	gold beads and rings.
Columbia,	do.	silk pelisse.
Heuvelton,	do.	gold ring.

The receipts of cash will be acknowledged in the Tract Magazine.

We take this opportunity to say to the superintendents of tract distribution in St. Lawrence county, that no arrangements have been made for establishing a depository in the county. There are however some tracts for sale at W. W. Goulding's, in Potsdam. Those who cannot send to Utica, may obtain a temporary supply of Mr. G. We hope that none will be discouraged on account of the distance from the general depository. Most of you have subscriptions sufficient to support distribution from six to twelve months. Let these be collected *seasonably;* and when your merchants or other friends pass through Utica in the spring, send your bill by them to E. Vernon, No. 137, Genesee street, and it will be promptly attended to. And now dear christian friends, let us affectionately remind you, that in the providence of God this cause is entrusted to *you;* and, under God, it remains for you, by your prayers and exertions, to say how many of your neighbors shall be brought into the kingdom of Jesus, through the instrumentality of tract distribution. Forget not that God will render "to them, who by *patient continuance* in well doing, seek for glory, and honor, and immortality; *eternal life.*" Your encouragement in this work is, that wherever it is faithfully prosecuted, the approbation and blessing of God are sure to follow.—There are now in your county, numbers who have been rescued from the grave of the drunkard, and, as we have reason to believe, a still greater number who have been saved from eternal death, thro' the instrumentality of the tract. Redouble your prayers, then; and your *faith*, let it be increased; and your zeal, and your activity; "and in due time ye shall reap, if ye faint not."

In behalf of the American Tract Society,
CHAS. J. KNOWLES, Agent.
Feb. 1, 1833.

AMERICAN BRANCH TRACT SOCIETY.

February 9, 1833.

Received on account of the Parent Society:—

From L. Dewey, West-Leyden,		$1 00
A Member of the 1st Presbyterian church, Utica,		
$5 for Burmah,		10 00
Sangerfield church and congregation,		3 67
Prattsburgh do		71 00
Holland Patent do		9 00
Guilford, from a female, by Mrs. L. Hull,		50
Whitesboro, do by Rev. L. H. Loss,		1 00
Do. do for Burmah,		50
Augusta church and congregation, by Mr. Moss,		14 91
1st chh. & cong. Sherburne, by Rev. Mr. Sprague,		8 25
Boonville Auxiliary Society,		4 06
New-Haven chh. and cong. and 2 pieces jewelry,		5 00
Mexicoville do		8 00
Western do		7 50
Rome 1st do		5 48
Do Miss Betsey Jarvis,		3 00
Two poor females, by Rev. Mr. Wilcox,		50
Upper-Canada, from friends,		21 82
		$175 19

E. VERNON, Agent.

TWENTY-SIXTH OF FEBRUARY.

The Committee of Arrangements for Temperance Meetings, on the 26th of February, appointed by the Young Men's County Temperance Society, have made the following arrangements, in conjunction with the citizens of the towns named.

An address will be delivered at *Utica*, in the 1st presbyterian church, by *A. Stewart*, Esq.

At *Rome*, at such place as the inhabitants may designate, by Rev. *G. W. Bethune.*

At *Trenton-Village*, in the church, by *S. P. Lyman*, Esq.

At *Bridgewater*, in the church, by Rev. *J. B. Shaw.*

At *Waterville*, in the presbyterian church, by *Horatio Seymour*, Esq.

At *Clinton*, a speaker will be provided by the citizens. By order of the Committee.
Feb. 8, 1833.

PROTRACTED MEETING.

A protracted meeting is appointed, to commence in the 3d church in this city, this evening, (Tuesday.) The friends of Jesus Christ, who covet the *labors*, the *privilege* and *reward* of his service, are invited to attend. O. P. HOYT.

A PROTRACTED MEETING will commence at Salisbury, Herkimer county, on Tuesday the 19th inst. at half past 10 o'clock, A. M. Rev. J. Helfenstein, of Rome, together with several other brethren in the ministry, are expected to assist in the exercises. The friends of Zion are cordially invited to attend. E. EVANS.
Salisbury, Feb. 6, 1833.

UTICA LYCEUM.

Question for Wednesday evening—"Does the study of the fine arts tend to the promotion of morality?" Disputants, Messrs. Baily, Bacon, Hotchkin, and Hunt. Lecturer, Dr. C. B. Coventry.

UTICA YOUNG MEN'S SOCIETY.

Meeting on Friday evening. Reports due this week from the committee on the Sabbath, &c.—Question—"Would an equalisation of property tend to promote human happiness?" Disputants, Messrs. Gilbert, Geo. Manchester, Standish, and Bennett. S. W. Wilkinson, Arbitrationist.
Feb. 11, 1833. GEO. TRACY, *Sec'ry.*

THE Subscribers have taken the [illegible] known Establishment, and have for sale a snug assortment of CARPETINGS, at less than New-York prices. ELLIS & COOPER.
Utica, Feb. 12, 1833. 7w6

OLNEY'S GEOGRAPHY.
A LARGE supply of this Work is just received, and will be sold, by the hundred, dozen, or single, at the publisher's prices. G. TRACY, 94, Genesee st.
Also, a supply of the various kinds of Geographies generally used. *Utica, Feb.* 4, 1833.

EXECUTOR'S SALE.
WILL be sold at public auction, on Thursday the 21st day of March next, at 1 o'clock, P. M. on the premises, a FARM, late the property of Nathan Champney, deceased, situate on the Oneida creek, in New-Stockbridge, in the town of Augusta, and county of Oneida, containing fifty-six acres and 57-100ths of an acre of land, comprising a part of lot No. 13, in the Oneida creek tract, and a part of Lot No. 1, in the New-Guinea tract, so called. The two pieces lie adjoining each other, and the property was formerly called the Pendleton farm. On the premises are a small Dwelling-House, a good-sized Barn, and a small Orchard; and the farm is under good improvement. The title and the conditions will be made known on the day of sale. ZENAS COLE, *Executor.*
Augusta, Feb. 1, 1833. 6w6

HENRY'S COMMENTARY,
AT A REDUCED PRICE.
A NEW supply of Henry's Commentary on the Bible, have been just received, which will be sold much lower than usual. Those who wish to purchase will do well to call soon. G. TRACY.
Utica, Jan. 28, 1833.

BARLEY.
CASH paid for Barley, delivered at THOMSON & WRIGHT's Store-House, Huntington's Basin.
Dec. 25, 1832. 52

OATS & CORN.—Cash paid for Oats and Corn, delivered at THOMSON & WRIGHT's Store-House, Huntington's Basin. *Dec.* 25, 1832.

100 Jars **LARD**, containing from 15 to 25 lbs. each, put up for families, for sale by THOMSON & WRIGHT, Huntington's Basin.
Also, **100** firkins same kind of LARD, for sale as above. *Dec.* 25, 1832. 52

THE CHRISTIAN ALMANAC,
FOR 1833, calculated for the meridian of Utica; just published, and for sale at the Depository of the American Branch Tract Society, 137, Genesee street, Utica. *Sept.* 17, 1832. 38

SHEEP SKINS.
WANTED, 100 dozen Sheep Skins, suitable for Book-Binding, for which a liberal price will be paid. *Dec.* 4, 1832. G. TRACY.

AYLSWORTH & HOLMES,
No. 129, GENESEE STREET,
HAVE just received their fall and winter supplies of HARDWARE, CUTLERY, and SADDLERY, which, in addition to their former stock, makes their assortment complete, in all the articles of a Wholesale Hardware Establishment.
Also, the Subscribers keep on hand, and make to order, Dumb Stoves, Tin and Sheet-Iron Ware, Stove Pipe, and all articles in their line. Pedlers supplied with a complete assortment of Tin Ware.
AYLSWORTH & HOLMES.
Utica, Dec. 3, 1832. 49

MERINO SHAWLS & MERINO CLOTHS.
A SPLENDID assortment of white, black and scarlet Merino Shawls, just received, and for sale low, by STACY & ALLEN.
Also, a small lot of real Thibet Merino Cloths, desirable colours. *Utica, Dec.* 3, 1832. 49

SATTINETS & CLOTHS.
LOW-priced Sattinets and Broadcloths, just received, and for sale by the piece or yard, at No. 72, Genesee street, by STACY & ALLEN.
Dec. 3, 1932. 49

DR. J. O. STANDISH, *Surgeon Dentist*, has returned to this city, and may be found at all times at his Office, with Dr. A. GRANT, Genesee street, No. 130, nearly opposite the Canal Coffee House. All calls in his profession will meet with careful and punctual attention. Satisfaction will be given to those wishing his aid, both in the operation and the charge. *Utica, Dec.* 4, 1832. 49

COTTON YARN.
3000 lbs. Cotton Yarn, No. 5 to No. 16, now receiving and for sale, at No. 72, Genesee street, by STACY & ALLEN.
Utica, Nov. 20, 1832. 47

FOR SALE, OR TO LET,
A Two-story Dwelling-House, on Elizabeth street, east corner of Chancellor square. The House is convenient and well finished. For terms, apply to Mr. A. SEYMOUR, or to the Publishers of the Recorder.
Nov. 20, 1832. 47

MERINO CLOTH.
JUST received, two cases *real French* Merinos, of superior quality. They will be sold cheap, by BARTON & BUTLER, No. 54, Genesee st.
Utica, Oct. 29, 1832. 44

BLACK and Blue Black **GROS DE PARIS,** of very superior quality, and Gros de Naples SILKS, ing reat variety of colour and quality, just received at No. 54, Genesee street, by
Oct. 29, 1832. BARTON & BUTLER.

LADIES' CLOAKS.—BARTON & BUTLER have just opened a handsome lot of Broadcloths for Ladies' Cloaks, some beautiful colours.
Oct. 29, 1832. 44

FLANNELS & BROADCLOTHS, Fashionable striped Cassimeres, Petersham Cloths, Satinetts, &c. &c. &c. just received by
Oct. 29, 1832. BARTON & BUTLER.

EMBROIDER'D SILK HOSE, Plain Do. Merino Do. Misses' Lambs' Wool Do. just received,
Oct. 29, 1832. By BARTON & BUTLER.

NEW GOODS.
STACY & ALLEN are now receiving a general assortment of Staple and Fancy GOODS, for the fall and winter trade, which they will sell at the lowest cash prices, at 72, Genesee street.
Utica, Sept. 24, 1832. 39

HOPE FACTORY SHIRTINGS & SHEETINGS, for saleby the case, at No. 72, Genesee street, by STACY & ALLEN.
July 3, 1832. 27

NEW GOODS.
GEORGE BRAYTON has removed to the Store formerly occupied by Mr. JOHN GUILD, No. 52, Genesee street; where he has just received a general assortment of Staple and Fancy DRY GOODS, which he will sell at the lowest cash prices.
May 15, 1832 20

MISCELLANEOUS.

From the Cincinnati Journal.

THE EVILS OF WAR.

Having been lately devoting some of our leisure hours to the perusal of Baron Larrey's Memoirs of his Surgical Campaigns, we have been impressed with a far deeper conviction than we ever before felt of the anti-christian spirit of war.

Baron Larrey was, for many years, surgeon in-chief to the French armies, attended Napoleon in all his expeditions, and was present at nearly every engagement in which he commanded in person.

The work to which we have alluded, by giving a general view of the military operations of the armies which Larrey attended, is made, unintentionally on the part of the author, to exhibit war in its true character, divested of that false but vivid colouring which causes the depraved imagination of man to dwell upon it with so much delight. Instead of being entertained with eloquent descriptions of the valor of the troops and the brilliancy of their exploits, aided by all the delusive "pomp and circumstance of war," we are made to accompany the author along the desolated track of the victorious army, or to share with him in the sufferings and privations of the retreat, and are there introduced to the direst form of suffering, which sickneess and mutilation and want can produce. Countries ravaged, cities destroyed by fire, or laid waste by pillage, the resources of honest industry cut off, the ordinances of religion interrupted, the bonds of society broken up, and the mild virtues of peace every where yielding to the fierce and unrelenting passions of war.

The Emperor Napoleon, from the commencement of the Russian expedition, to the termination of his unparalleled career at Waterloo, was the means of destroying or mutilating at least *two millions* of men! and yet the loss of life, with the incalculable amount of misery inflicted upon the immediate instruments and victims of his mad designs, forms but a small part of the destruction of human happiness caused by his desolating ambition. Every city and village, which the French entered on their march to Moscow, was deserted and set on fire by its inhabitants, and the whole country was thus made to present a scene of desolation that filled the minds of the soldiers with a sad presentiment of the fate that awaited them. Who will pretend to form a conception of the suffering produced among the 400,000 inhabitants of Moscow, by the burning of that city at the commencement of a Russian winter! After the battle of Smolensk, there was not a particle of linen to dress the wounds of six thousand wounded soldiers.—After the battle of Moscow, twenty thousand wounded French subsisted for some days upon soup and horse flesh and cabbage stalks, and even this miserable fare was luxury compared with the privations of that retreat, in which four hundred thousand of the best soldiers Europe ever saw, perished in the short space of six weeks.

Add to this the demoralising and anti-social influence of war, the fierce passions, the corruption of morals, the habits of dissipation, the spirit of insubordination, the distaste for the pursuits of private life, and we have an amount of injury produced by one campaign, sufficient to counterbalance all the advantages which have ever been derived from successful or unsuccessful war. This is, however, but one campaign, one act of a drama, whose scenes for more than twenty years successively lay in Italy, Egypt, Germany, Austria, Prussia, Switzerland, Spain, Portugal, Holland, Russia, and finally in France herself.

All this destruction of life and happiness was produced, that the people of France might have their attention diverted from the tyranny of Napoleon's domestic administration, and that while they were dazzled by the glare of his foreign victories, he might complete one of the most perfect despotisms under which mankind ever groaned. Yet there are Christians, conscientious and intelligent Christians, who are still carried away by enthusiasm for his character, and think that his triumph over the dearest rights and interests of mankind, entitle him to the most illustrious meed of human glory.

PRINCE SANDERS.

Extracts from an address of D. L. Child, Esq. at the annual meeting of the New-England Anti-Slavery Society, recently held in Boston:—

Some years ago, there was in Boston a coloured gentleman named Sanders—Prince Sanders. He was a man of very respectable attainments, and of active benevolence. He wrote and published a good many valuable works, and took a peculiar interest in the affairs of Hayti, at a time when the destiny of that interesting country, and its more interesting cause, was doubtful. To the honor of Bostonians be it said, that this useful and worthy character was much and generally respected by them. He was even received in a hospitable and familiar way at the houses of many of the most respectable of our citizens. Subsequently, Mr. Sanders visited England, and resided in London; where he was a marked man, greatly noticed and favored by the most eminent persons in church and state. If in Boston some little rills of respect had set towards him, in London it was a huge and swelling tide. While he remained there, the family of a wealthy Yankee took up their abode for a winter at the West-End. Mr. Sanders was acquainted with them, and he called to see them on one morning at breakfast time, as is common in Europe, and he found them, as he expected, assembled at the breakfast table. The lady entered cheerfully into a variety of chat, continuing in the mean time, though with not quite her customary ease and grace, to dispense the coffee. After the family had risen from the table, she said, as if by a sudden start of recollection, "Perhaps you have not breakfasted: Wont you let me pour you out a cup of coffee?" Mr. Sanders was an experienced and keen observer. He had seen what had passed, and a great deal that had not passed; and with a slight feeling of triumph, but with perfect good temper, for he knew how to make allowances in the case, he answered, "I thank you, Madam; I am engaged to breakfast with the Prince Regent."

I have heard an anecdote since I came into this hall, which strongly illustrates the state of feeling among us. My friend, the worthy President of this Society, delivered a discourse a few weeks ago in a unitarian church of this city; and I take this opportunity to express my gratitude to the high-minded clergyman, who, uninfluenced by the example of his brethren, opened his pulpit on that occasion. Some time afterwards in making his parochial visits, he called upon a family, who presently began to apologise for their absence for several Sabbaths from meeting. And what do you suppose was the cause of it? They said they approached their pew on the Sunday that our friend delivered his discourse, and to their astonishment and horror, they found it occupied by a—what do you guess? tiger? No. Boa constrictor? No. Something worse than either; something whose presence pollutes and poisons, more surely than the fangs of ferocious monsters destroy; in short, they found it occupied by coloured folks! whom the sexton had most imprudently conducted there. They could not bear the thought of sitting in it again; and in conclusion had abandoned it, though it cost them two hundred dollars, and had purchased a pew in another church.

From the English Soldier's Magazine.

AN AMERICAN LADY'S KINDNESS TO A SOLDIER.

"On my first arrival here I inquired for private F., having known him at Sackett's Harbour. I knew him to be a well-informed, well educated man. Desiring he should become what he might be if he chose, (but I learned to my regret that he was still a *drunkard*), I sent for him, conversed plainly with him, and told him that I only wondered that with his habits he was still in the land of the living, and that it was a mercy God had spared him so long. I asked him if he *really loved* that poison he took so freely. He answered, *no*. I asked him why he drank it. He said he could not live without it. I told him he was mistaken; that he could not live long if he pursued the course he then did, and that I believed he was rapidly going to the grave and to the world of despair. He listened with respectful attention, and was silent. I then asked him if ardent spirit was necessary either to his existence or happiness. He said it was not. I then asked him if he would make me one promise. He asked what it was. I answered, promise me, F. that you will not drink another drop for six months. "Miss ——," said he, "I cannot make that. I will promise not to drink so much." *No*, said I, that will not do; *you must give it up entirely*, or you are a ruined man for this world and the world to come.

"A few days after this I saw him again, and asked him if he was still determined to drink? He answered that it made but little difference whether he lived a longer or a shorter period, &c. but looked very solemn. I then told him that I had sent for him once more, and it would be for the last time; that I had not only felt anxious that he should become a *sober* man, but anxious also that he should become a *Christian*. At this he seemed to start; he looked at me with astonishment. "Miss ——," said he, "I did not know there was a being in the world who cared whether I was drunk or sober, whether I was respected or despised, whether saved or lost. I knew not there was one who could take a sufficient interest in my welfare, as even to spend so much time in conversing with me; or who would condescend to advise me for my best good." He said no one cared for or respected him. Of course, he thought it was of little consequence how he appeared, how he lived, &c. I then conversed with him more faithfully, feeling at liberty to do so, as he belonged to my brother's company. I laid before him the awful consequences of leading such a life; the influence he was exerting over others; the tremendous fate that awaited him, and all those who lived and died as he would, unless a speedy reformation took place. I left him, after repeating, that I never wished again to see or speak with him, while he continued a practice so destructive to soul and body both. Now, Mr. ——, think of the goodness and mercy of God in interposing. In less than one week after the last conversation, F. did make resolutions, and such resolutions as he has never since broken. It is now more than three months since he has tasted ardent spirit; he has never for once been tempted to take it, and it has become hateful to him. And I am sure you will think it a wonder of wonders, when I tell you further, that F. gives the most satisfactory evidence that he is a Christian. I could fill pages to you concerning his first awakening, his strong convictions, his deep sense of sin, the enormity of his crimes, his views of the justice of God in casting him off forever, his apparently sincere repentance, his deep contrition of soul for sin, his perfect hatred of it, and of the course he had his whole life pursued, and his astonishment at the forbearance and long suffering of God towards him, when he had sinned with so high a hand.

"The bible, which he says had hitherto been a sealed book to him, now opens to his mind new truths, and he discovers new beauties, which until lately were entirely hid.—Though, probably, he never read the bible much, he says it was a task; now it is his delight, and in prayer and communion with his God he finds the highest enjoyment. Indeed he seems already to have made great advances in the knowledge of his own heart. He says nothing can exceed the depth of the wickedness and entire depravity, the sink of iniquity and corruption which he has discovered. He wonders now that God has spared such a sinner so long; it seems to him that the justice of God required his eternal destruction. He has altogether new views of the Saviour, and the way of life and salvation through him. Oh! he says, what a glorious and perfect way! The old man is emphatically and radically changed. Never, perhaps, was any thing more visible. His looks, his conversation, his whole appearance, are changed."

How admirable the labors, and how astonishing the success of this pious young lady. O that christian females would exert themselves to do good among sailors and soldiers. What a most melancholy and affecting acknowledgement did private F. make, that he thought no one cared for him. Oh, Christians, awake to the deathless interests of perishing soldiers and sailors.

SHOULD A CHURCH MAINTAIN ITS PASTOR?

But, brethren, while we thus urge on you the duty of supporting those from the altar, who minister at it, we are desirous that you should form a right estimate of them and their claims. They are, indeed, to be entirely dependent on you for support; yet they are not to be considered pensioners, or paupers, because of their dependence; on the contrary, our Lord has taught us that it is but an act of common justice and common honesty to provide for them. "The laborer is *worthy* of his hire." No Christian deserves the character of an honest man, who does not, *according as God has prospered him*, and not according to the niggardly suggestions of a worldly spirit, contribute to the temporal support of that minister who has fed him with the bread of life, and enriched him with the treasures of the Gospel.

But you may again be ready to object, "that your pastor is richer than yourself;" or that, at least, he is far above want, and therefore you ought not, or need not, contribute to his support. Let us, for a moment, admit the truth of your premises, viz. that your pastor is thus rich; is your conclusion properly drawn from them? Do you reason thus on other subjects? You doubtless sometimes dispose of produce to some poorer neighbor; in such a case, are you ready to admit the plea, that as you are richer than he, your claim on him is unjust? Do you ever judge that a merchant's bill against you ought not to be paid, because he is richer than you are? Does this discharge you from an obligation to pay your debts? Now the case before us is parallel to this. Our Lord has said, "The laborer is *worthy* of his hire;" i. e. it is due to him; it is just and honest in him to receive, and even to *claim* it; and it is unjust and dishonest to withhold it from him, or to dispute his claim to it. But ought we to admit the truth of your premises? Is it true that your pastors are as rich as you consider them? How do you judge of their wealth? By their appropriations to public religious objects? These prove only their liberality, not their wealth. Often do they subject themselves to privations, in order to prove to you they are in earnest, when they say, "Love not the world or the things of the world." They may not, indeed, murmur; and this proves that they are patient, but not that they are prosperous; nor even that they are satisfied with the ungrateful treatment they receive. You judge, then, too hastily of your pastor's wealth, and conclude him rich on evidence too slender and inconclusive.

Some will reply again. "Admit that our pastor is poor; poverty is good for him; troubles are beneficial to ministers; they preach best under affliction." O, the refined cruelty of this sophistry! You would then agonise his soul, injure his credit, blast his reputation, and measure his bread and water, that he might contribute more largely to the sum of your enjoyment? Well may ministers say, "Let us fall into the hands of the Lord, (for his mercies are great), and let us not fall into the hands of man." O! for pity's sake, do believe, brethren, that the corruptions of nature only partially sanctified, the temptations of an enemy ever watchful and active, and the entanglements of a world incessantly hostile and ensnaring, are troubles sufficient to keep a minister humble, and prayerful, and spiritual; or if not, that the Lord can multiply them without your assistance. Let the rod then be in his hand, and not in yours, for only then will it be sanctified.—*Rev. J. A. Warns.*

USEFUL HINTS TO PUBLIC SPEAKERS.

It is a curious fact in the history of sounds, that the loudest noises perish almost on the spot where they are produced, whereas musical tones will be heard at a great distance. Thus, if we approach within a mile or two of a town or village in which a fair is held, we may hear very faintly the clamor of the multitude, but most distinctly the organs and other musical instruments which are played for their amusement. If a Cremona violin, a real Amati, be played by the side of a modern fiddle, the latter will sound much the louder of the two; but the sweet, brilliant tone of the Amati will be heard at a distance to which the other cannot reach. Doctor Young, on the authority of Derhen, states, that at Gibraltar, the human voice was heard at the distance of ten miles. It is a well known fact, that the human voice may be heard at a greater distance than that of any other animal. Thus, when the cottager in the woods, or in an open plain, wishes to call her husband, who is working at a distance, she does not shout, but pitches her voice to a musical key, which she knows from habit, and by that means reaches his ear. The loudest roar of the largest lion could not penetrate so far. "This property of musical sound in the human voice," says the author, "is strikingly shown in the cathedrals abroad. Here the mass is entirely performed in musical sounds, and becomes audible to every devotee, however placed in the remotest part of the church; whereas, if the same service had been read, the sound would not have travelled beyond the precincts of the choir." Those orators who are heard in large assemblies most distinctly, and at the greatest distance, are those, who, by modulating the voice, render it most musical.—Loud speakers are seldom heard to advantage. Burke's voice is said to have been a sort of lofty cry, which tended, as much as the formality of his discourses in the House of Commons, to send the members to their dinner. Chatham's lowest whisper was distinctly heard. "His middle tones were sweet, rich and beautifully varied," says a writer, describing that great orator. "When he raised his voice to its highest pitch, the house was completely filled with the volume of sound; and the effect was awful, except when he wished to cheer and animate; and then he had spirit-stirring notes, which were perfectly irresistible. The terrible, however, was his peculiar power. Then the whole house sunk before him. Still he was dignified, and wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction that there was something in him finer even than his words; that the man was infinitely greater than the orator."

THE TWO SHIPS.

If two ships were going to sea, with each a hundred passengers, and you knew that one would be safe, and the other would sink with ninety-nine of the persons on board; in which would you embark? Would you embark in that whose passengers and men are destined to perish, all but one, with the hope of being that one? This, you say, would be hoping against hope. Just as presumptuous is the hope of one who is deliberately pursuing an irreligious life now, with the hope of future conversion. I have chosen this comparison, because it aptly illustrates the case in hand; and now let me carry out the figure.

Two ships are chartered from the port where you now are. Multitudes are going on board of each. One is bound over safe seas to a blissful haven. He who once commanded the winds and billows of Galilee into silence, is the Captain—a captain of salvation to all who entrust themselves to his care. He requires them to work their passage, it is true, but under such delightful regulations, that it will only add to the pleasure of the voyage. The other is bound over dangerous seas to the gulf of despair; with a captain who cares not a straw for his men; who would not save their lives if he could, and could not if he would. Under his tyranny, they work for themselves a dangerous and laborious passage; and their only prospect of safety lies in swimming back from the wreck, and commencing a new voyage, when worn out with the escapes and disasters of the first. In which will you go? Say not, in neither yet. There is no such alternative. If you embark not with the Captain of Salvation, Captain Despair is beguiling you farther and farther away every moment, whether you think of it or not, from the fairest starting place for the haven of bliss.

But to drop the figure. The world is divided into two classes of men; the one the friends and servants of the Lord Jesus Christ, going with him to the mansions he has prepared for them above; the other the friends of the world, and the bond slaves of the adversary of souls, led captive by him at his will. The former are safe; the latter are hastening towards perdition, with a probability fearfully increasing every hour, that they never will escape. With such as have delayed the business of religion till late in life, the probability amounts almost to a certainty. Dare you delay? Pause, and settle this question. Settle it now, or you will almost certainly fail of the great salvation.—"O, sailor, hasten to be wise, and stay not for the morrow's sun."—*Sailor's Magazine.*

COMPARATIVE LIBERALITY.

An English Methodist, now resident in this country, has said, in a communication to the editors of the Christian Advocate and Journal, that the American Methodists are three times as wealthy as the English; and yet the latter give, in proportion to their numbers, from *fifteen to twenty* dollars, where the former give *one*. Upon this, the editors of the Advocate and Journal remark:—

"We have examined this statement, and taking the missionary collections as data, find it nearly correct, as the following comparison will show:—

"The number of British and Irish Methodists, as by their last minutes, is 271,000. Missionary collection for the year 1831, *above one hundred and ninety-five thousand dollars*.

"Number of American Methodists, as by the last minutes, above 500,000. Missionary collection among us, for 1831, the trifling sum of rising *ten thousand dollars*."

WICKLIFFE'S NEW TESTAMENT,

Interesting for its antiquity, and also for being so nearly the first essay towards that noble English bible which promises to enlighten so many nations. The very first and only previous English translation, was made about 1290, but never printed. Wickliffe was born in Yorkshire, England, 1324, and died, and in despite of catholic persecution, died in his bed, 1384. His translation was made from the Latin Vulgate, as a quotation below will intimate. The old testament was never printed. His new testament, "translated into English, from the vulgar Latin, by John Wickliffe, D. D. rector of Lutterworth, 1380," was printed 1731, and again, by the Rev. Mr. Barber, in 1810. It contains an epistle to the Laodiceans, which is inserted next after that to the Colossians, and is about as long as the Epistle to Philemon. "The Dedis of the Apostolis" is placed next after Hebrews. There are chapters in this book, but no verses. The third of Matthew begins thus, "In tho daies, Jon Baptist cam, and prechide in the desert of Judee; and seide, do ye penaunce, for the kyngdom of hevenes schal neigh."

ANECDOTE.

A person in the lower ranks of life, whose character and practice had been every thing but that of a genuine christian, was nevertheless a great speculator on the high points of divinity. This unhallowed humor stuck to him on his death bed, and he was wont to perplex and puzzle himself and his visitors with knotty questions on divine *decrees*, and such other topics. Thomas Orr, a person of a very different character, was sitting at his bedside, endeavoring to turn his attention to his more immediate concerns. "Ah! William," said he, "this is the *decree* you have at present to do with, "He that believeth shall be saved! and he that believeth not shall be damned."—*Chr. Index.*

EXTRACT.

To be idle and to be poor have always been reproaches; and therefore every man endeavors with his utmost care, to hide his poverty from others, and his idleness from himself.

REFERENCE FAMILY BIBLE.

WILBUR'S Reference Family Bible, with an Index and Key Sheet of Questions, geographical, historical, doctrinal, practical, and experimental; accompanied with valuable chronological Harmonies of both Testaments, correct and highly useful Tables of Scripture Names, &c. &c. The whole designed to facilitate the acquisition of scriptural knowledge.

This Bible has already obtained very extensive circulation. Besides the recommendations from the General Associations of Ministers in Massachusetts, and in New-Hampshire, the following names have been given with testimonials of high approbation:—Presidents Day, Griffin, Lindsly, Moore, and Tyler; Drs. Miller, Wilson, Jarvis, and Dewey; Rev. Messrs. Jenks, Eaton, Dwight, Merwin, Baldwin, Snodgrass, Patton, Sommers, Wisner, Green, and Skinner; and Messrs. Herrick and Barnes.

Published by N. & J. WHITE, 108, Pearl street, and for sale by the Booksellers generally.

New-York, Nov. 28, 1832. 49w2

TOOTH-ACHE CURED.

WE are authorised to state, that THOMAS WHITE, Surgeon Dentist, who was the first, and perhaps is the only man that has ever discovered a remedy that will effectually and permanently cure the Toothache, has taken a room at Shepard's Coffee-House, where he will be happy to wait on all who may need his services. We cannot doubt but that he will soon have an opportunity of testing the virtue of his remedy in our city; and if he can succeed in effecting a radical cure of that painful disease, he is certainly worthy of being liberally encouraged. The following letter from Dr. Chapman, of Philadelphia, to a gentleman in this city, speaks highly of his attainments:—

Philadelphia, August 3, 1832.

DEAR SIR--After my compliments, I would introduce to you the bearer, Dr. Thomas White, surgeon dentist, formerly of this city. I am confident that I risk nothing in recommending him to you, as second to none of his profession in the United States. His superior skill in curing the diseases of the teeth, and in setting artificial palates, can never be surpassed. If any of your citizens should be so unfortunate as to need dential services, they will never in my opinion have a more favourable opportunity of having their business done to their satisfaction. I understand that he has a prospect of locating in your city, and any services that you may be able to render him will be thankfully received. Your's, E. L. CHAPMAN.

P. S.—It may be that many of your citizens may have doubts as to the practicability of curing the toothache; but if they will give Mr. White an opportunity, he will soon remove their doubts. I have a tooth that he cured five years ago, that is now as good a tooth as I have in my mouth. E. L. C.

☞ *White's Celebrated Tooth-Ache Drops*, for sale at the drug stores of M. & A. HITCHCOCKS, and WARNER & SOUTHMAYD, Utica.

Oct. 9, 1832. 41

DR. ROBERTS' TRUE AND GENUINE WELCH MEDICAMENTUM,

Prepared from Instructions received from Dr. Roberts himself.

TO THE PUBLIC.—Three years ago, I offered for sale Dr. Roberts' Welch Medicamentum; and so great is the benefit the afflicted derive from its use, that numerous persons have tried to imitate it, and much injury has been done by a spurious composition, which has been offered for sale. The following, from Judge Stewart, will satisfy the public that the only genuine Medicamentum is prepared by me, and is constantly for sale by myself and agents. And I have no hesitation in declaring all other preparations, offered for sale as Dr. Robert's Welch Medicamentum, an imposition.

New-York, June 23, 1832.

I do hereby certify, that during the life of Dr. Roberts, of Steuben, I called on him for medical aid, and that he gave me directions to call on Dr. Hitchcock, of Utica, for medicine. I mentioned that I preferred he should prepare for me what I required; when he replied, that he had instructed Dr. Hitchcock to prepare his medicine, and by calling on him, I would obtain them prepared in as good a manner as if he had prepared them himself. NATHAN STEWART.

☞ Purchasers will notice, to prevent imposition, that my written signature is on the label of every bottle. M. HITCHCOCK.

Utica, Nov. 20, 1832. 47

FOR SALE,

A HOUSE and LOT, situate on the corner of Second and Mary streets. The Lot is 60 feet on Second street, and 100 on Mary street. The House is two stories above the basement, well finished, and may be said to be one of the most pleasant situations in the village. Also, a Vacant LOT on Genesee street. For further information, apply to THOMAS E. CLARK, Esq. or the Subscriber. SAMUEL FARWELL.

Utica, Jan. 30, 1832. 5

LATIN & GREEK LESSONS.

GARDINER TRACY has lately received——Lessons in Latin Parsing, containing the outlines of the Latin Grammar, divided into short portions, and exemplified by appropriate exercises in parsing. By Chauncey A. Goodrich.

Also, a new supply of Greek Lessons, by the same author: Legendre's Geometry: The Child's Book on Creation, &c. *Dec.* 22, 1832.

EMMONS' MINERALOGY.

MANUAL of Mineralogy and Geology, by Ebenezer Emmons, M. D. Lecturer on Chemistry and Natural History in Williams College, 2d edition; just received, by G. TRACY.

Sept. 17, 1832.

NEW ENGLISH READER.

A SUPPLY of this excellent School Book is just received and for sale, by the dozen or single, by

Nov. 20, 1832. G. TRACY.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 a$4 55	Sole, oak tanned, lb.	20a27
Pearl do.	4 70a4 75	—— hemlock	17a20
Candles.		Dressed up. side	1 75a2 75
Mould	13a14	Undressed do.	1 00a2 50
Dipped	11a12	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	29a30
Havana	12a15	Sperm, summer	84a85
Java	14a15	—— winter	94a95
Cotton.		Linseed,	90a92
Upland	10a12	*Provisions.*	
Louisiana	12a13	Beef, mess, bbl.	8 25a8 75
Alabama	12a13	—— prime	5 12a5 25
Feathers.		Pork, mess	13 25a14 00
Live American	34a36	—— prime	11 00a12 00
Fish.		Hams, north. lb.	9 10
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	15 18
Scale	1 75a2 00	Hog's Lard	9a10
Pickled, bbl.	3 50a3 75	Cheese	5a7
Mackarel, No. 1	4 50a4 75	*Rice.*	
Shad, Con. mess	8 50a9 50	Prime, 100lbs.	3 50a4 25
Herring	2 12a2 25	*Salt.*	
Flax.		Turks-Island, bush.	53a54
American, lb.	7a8	Liverpool ground	40a42
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 00a6 06	Havana, white, lb.	9a12
Western (canal)	6 12a6 25	——— brown	8a9
Rye flour	4 50a4 62	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	14a17
Grain.		Lump	12a13
Wheat, northern	1 10a1 12	*Tallow.*	
—— western	1 21a1 22	American, lb.	8a9
Rye	85a86	*Teas.*	
Corn, north yellow	78a80	Bohea, lb.	23a25
Oats	44a50	Souchong	35a62
Barley	1 00a1 08	Hyson-skin	45a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a106
Hides.		Hyson	75a112
La Plata, lb.	14a15	Gunpowder	1 12a1 25
S. A. horse, piece	1 35a1 45	Imperial	1 14a1 31
Hops.		*Tobacco.*	
First sort, lb.	38a40	Richmond, lb.	3a5
Lumber.		Cuba	13a22
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 12a2 00
Scantling, pine	15 00a16 00	Port	80a2 00
Do oak	20 00a25 00	Teneriffe, L. P.	85a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	40a60
Hoops, per M.	25 00a30 00	——— pulled	35a40
Staves, pipe	58 00a60 00	Common	34a35
—— hhd.	35 00a40 00	Spinning	33a40
—— bbl.	29 00a32 00	American Hatter's	30a35

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broker.
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

VIRGIN CREAM COUGH DROPS,

Prepared by Dr. M. HITCHCOCK, *member of the Medical Society of the county of Oneida.*

THIS valuable Medicine has been the means of saving more than 50,000 valuable lives, by using it in time. It has cured the most distressing coughs, and restored to health, when other remedies had been used without any benefit. The catarrh, the asthma, pain in the breast and side, and shortness of breath, hoarseness and great weakness, leading to consumption, and irritable nerves, have yielded to its great balsamic and soothing qualities. This great medicine is made of vegetable substances of rare and salutary qualities, and in many cases it will cure a cough by taking only one dose. The following, it is thought, will satisfy the most sceptical:—

Extract of a letter from an eminent physician, whose name will be given to any one who wishes it:—

"These drops I have used for about ten years; and for coughs, asthma, catarrhal affections, and whooping cough, and all affections of the lungs, I have never found any remedy that would compete with it. It seems to have the desired effect in relieving these troublesome disorders of the lungs, without causing the costive effect in the bowels, which this class of remedies is too apt to produce."

Volney, Oswego co. June 20*th*, 1832.

I certify, that I had a very violent cough, and so severe, that I coughed almost continually, which distressed me very much indeed. But, wonderful as it may appear, by taking one dose of the Virgin Cream Cough Drops, I was completely relieved. I mentioned to Dr. Hitchcock, who gave me the drops, that such a valuable medicine ought to be offered to the public for sale, believing that many lives might be saved by its use. LEMUEL T. PAGE.

For sale at my Medical Dispensary, in Utica, and by my agents. Purchasers will notice that my written signature is on the label of each bottle.

M. HITCHCOCK.

J. & W. WILLIAMS, and A. HITCHCOCK, agents in Utica. *Nov.* 20, 1832. 47

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible rate, the publisher will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the publisher, until all arrearages are paid.

☞ The postage must be paid on all communications, addressed to the editor or publisher.